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THE
Nonconformist and Independent.
THURSDAY, JULY 1, 1880.

**LORD BEACONSFIELD AS THE CHAMPION
OF THE CHURCH.**

THE appearance of the ex-PRIME MINISTER on the floor of the Palace of Westminster last Thursday night was characteristic and significant. It suggests that his lordship is watching his opportunities with customary diligence, and that he desires to be regarded as something more than the nominal head of the Tory party. The occasion was, of course, the third reading of the Government Burials Bill, which his friends have throughout opposed in a somewhat perfunctory fashion, and, as he confessed, because they were handicapped by the Episcopal Bench.

LORD BEACONSFIELD adheres to his former theory on the subject. It is neither new nor true; but its repetition is just now adapted to serve his ulterior purpose. More than ten years ago MR. DISRAELI announced in the House of Commons, with the air of a great discoverer, that the Burials Question was a sanitary question. The romance took with a certain number of people till 1875, when the idea was embodied in the Duke of RICHMOND'S Bill, and was exploded by the common-sense test applied by LORD HARROWBY. On Thursday the ex-PRIME MINISTER'S old argument was furnished up afresh. It was unwise, he said, to be legislating for the throwing open of churchyards that ought to be done away with. "God's acre," in which the ordained minister officiates, is not adapted to the country we inhabit, the times in which we live, and the spirit of the age; and what his lordship would wish to see would be "the shutting up of all God's acres throughout the country." Both the clergyman's churchyard and the Dissenter's graveyard are very prejudicial to the public health, and should be supplanted by capacious and ample cemeteries. To that theory LORD BEACONSFIELD sticks with amusing persistency, although it was shown three years ago that only a small number of the churchyards were nearly filled, and that such could be closed by the HOME SECRETARY'S order; that the population of the rural districts is for the most part decreasing; that generations would elapse before a large proportion of these burial grounds would be closed for sanitary reasons; and that the cost of providing new cemeteries in thousands of parishes where they were not absolutely required would be intolerable.

But the ex-PRIME MINISTER has discovered a reason why the Government Burials Bill is "unjust," and, like the former, it has, until fairly examined, a specious appearance. "Every ordained clergyman of the Church of England," he says, "will be obliged to open the churchyard to all sects, while he is not to enjoy the use of these graveyards for his parishioners in the same parish." Wonderful logic! It does not appear that their lordships were under the impression that the Conservative leader was poking fun at them. But LORD BEACONSFIELD must be original, even at the cost of good sense. The argument can only be applicable on the assumption that the churchyard is the property of the clergyman and not of the parish, which his own proposed legislation denied; that he has the option of refusing burial, which is only legally permissible under certain conditions; and that the few graveyards of Dissenters in rural parishes, which are private property, stand on the same footing as the parish churchyards, that are national property. His lordship should, for the sake of his own reputation, have refused, like FALSTAFF, to give his reasons, for they only prove how poor a case he has. It seems almost necessary to apologise for noticing such flimsy arguments, albeit they were urged by a statesman who has wielded power as Prime Minister, and probably expects to do so again.

When, however, LORD BEACONSFIELD came to state the grounds of his submission to the fiat of the House of Lords, he was more at home, and more effective. He could not stay the progress of the Bill, but he could pose as the champion of the Church. "If it be possible to fight what is called the battle of the Church at other times," remarked his lordship, "it is quite impossible to stand up for a privilege which the ordained clergy of this country enjoy, and which, in my opinion, is exercised for the welfare and benefit of the country, when you find that you are opposed in such attempts by the prelates of the Church of England. When the two most rev. prelates and, at least, half the Episcopal Bench support a particular course, you cannot persuade the country that in resisting a proposal sanctioned by such high authority you are actuated by any but party or factious motives." This, besides being a back-handed slap at the Episcopal Bench who threw

out his own measure, was a dexterous appeal from the bishops to the clergy. CODLIN'S the friend, not SHORT; SHORT cannot be trusted; but CODLIN, in whom we may suppose the Conservative party to be personified, will champion your interests, and "fight your battle at other times" far better than your nominal representatives. The speech was the ingenious bid of the party tactician, who strives to make capital out of his defeat, and to secure the future support of his old allies, the clergy of the Church of England.

As to the remarkable passage of arms between the Bishop of PETERBOROUGH and the PRIMATE, it is only necessary to remark that it is well adapted to further the primary object of LORD SELBORNE'S Bill. The testimony of DR. MAGEE is of great value. Speaking as the mouthpiece of the clergy of his diocese, he attaches little importance to the use of the words "Christian burial." If they were struck out, it "would in practice be a very little matter," for, as the right rev. prelate justly said, "it is impossible to frame in an Act of Parliament a definition of Christianity." Not less significant is Bishop MAGEE'S protest against the obnoxious Convocation clause, which, he asserts, removes one grievance of the clergy by inflicting a larger one—the recommendation of that venerable body having been framed, he said, "not to form part of a Burials Bill, but to prevent a Burials Bill from passing, and to give relief to the clergy in the case of unbaptized Dissenters." All this, which gave rise to a somewhat heated altercation between Archbishop and Bishop, will help to make clear the duty of the House of Commons. Thus encouraged, we trust that assembly will not hesitate freely and boldly to use their privilege of revising the Bill, when it comes before them, by expunging provisions upon which peers, both spiritual and lay, set so little value. We are almost assured beforehand that by taking this course no collision between the two Houses will ensue, and that in the end a fairly satisfactory measure will by this means receive the Royal Assent.

THE SUNDAY-SCHOOL CENTENARY.

WERE it not for the tendency, which has so overmastering an influence upon some minds, to concentrate thought upon the superficial and external accidents of a movement to the neglect of the underlying principle involved, there would be little danger of any one missing the lesson which the Centenary celebration now in progress should teach. That lesson, we need hardly say, is inadequately interpreted by a mere jubilation of ROBERT RAIKES as a supposed discoverer of the possibility of utilising one particular day in the week for educational purposes. Those who, under the Christian dispensation, strove to fulfil the Divine ordinance urged upon the Jews with such terrible emphasis, as to the training of their children, were little likely to neglect the opportunities for such culture afforded by cessation from worldly toil on the first day of the week. Unhappily, with the development of hierarchical influences, there grew up a corresponding jealousy on the part of the priests of interference by the laity in the work of education. The monopoly having, after a time, been practically secured by ecclesiastics, the evil results speedily manifested themselves. The priests, unchecked by the restraints exerted by intelligent criticism, relaxed their own efforts for self-improvement, and were degraded to a condition in which neither intellectually nor morally could they be fairly regarded as affording examples to be imitated by the people over whom they claimed to exercise authority. Education was discouraged under the notion that "ignorance was the mother of devotion"—which, false and dishonouring as applied to true religion, was, doubtless, accurate enough when uttered in relation to all those degrading, but, to the priests, pecuniarily profitable superstitions by which the minds of the people were kept in thralldom. The Reformation should have delivered us from these evil consequences; but, unhappily, though the tree was cut down, the "stump of the roots" of that sacerdotalism which had yielded such pernicious fruits was still left to sprout once more when watered by the plentiful rain of State endowments, and sunned by the fostering beams of Court favour. Monarchs with imperialistic proclivities found in the State Church organisation an available machinery for checking the aspirations of subjects for civil liberties, and in the incomes of the parochial benefices, the funds for rewarding those who showed themselves most forward in this competitive sycophancy. Statistics are not now obtainable as to the state of affairs which existed a century ago in reference to pluralities; but we know that, some thirty years later, of about 10,000 parishes in England and Wales seven out of ten of the incumbents were non-resident. In one diocese we find 216 clergymen

with two benefices, forty with three, thirteen with four, one with five, and one with six benefices; while the distinction to which the resident incumbent was generally entitled was that of being "the hardest rider, the best shot, and the keenest fisherman in the parish." No wonder, under such circumstances, that the clergy were the most severe magistrates in dealing with offences against the game-laws, and generally the most resolute in opposition to any modification of those sanguinary laws which fruitlessly sought to terrify into good behaviour those from whom they took away "the key of knowledge," neglecting to extend its benefits to those over whom they claimed a monopoly, and resolutely placing hindrances in the way of those who were willing voluntarily to perform the work which the hiring clergy so shamelessly neglected.

When clerical partisanship sees an opportunity for scoring a point against an adversary, passionate are the appeals indulged in against *misalliance* between Christians and infidels in carrying out measures of Progressive Reform; but when the combination would favour clerical exclusiveness, all such scruples are discreetly hushed. It was BOLINGBROKE, one of the most pronounced unbelievers of his day, who, in the reign of Queen ANNE, desired to strengthen his political position by the aid of the State clergy. Avowing his opinion that the "first principles of good policy" required that the State religion should be "maintained in reputation and reverence," he propounded as a legitimate principle of action that "all other religions or sects must be kept too low to become the rivals of it." Taking counsel with the clergy, he embodied their wishes in a Bill, to which a complacent Parliament gave ready sanction, and the result was the Schism Act of 1713. That infamous measure enacted that no person should keep any public or private seminary, or teach or instruct youth as tutor or schoolmaster, unless he had first subscribed the declaration: "I, A. B., do declare that I will conform to the liturgy of the Church of England as by law established," and had obtained a licence from the Archbishop, Bishop, or Ordinary, which license was rendered "void" if any other catechism should be taught than that of the Common Prayer-book, or if the person who received it should thereafter be present at any Nonconformist place of worship, three months' imprisonment being affixed as the penalty for a violation of any of the provisions of the Act. That was the claim made by the State clergy in the eighteenth century—a claim to the arbitrary control of the whole education of the country. If they neglected to provide opportunities for educating those who desired instruction, they were to be left to exercise their pleasure in the matter; if any audacious intruder dared to trespass upon those parishes where they thought fit that Ignorance should be carefully "preserved," three months' imprisonment was to be the penalty of such intrusion. What small hope there was of light overspreading the land from such an organisation may be gathered from the description given in the *Times*—a champion of the State Church—of the condition of affairs in 1750, so far as the adherents of the Establishment were affected. After declaring that "learning and zeal were alike out of favour in its palaces and parsonages," the writer thus proceeds:—"Education, the tenderest of all plants, and the most susceptible of fostering or chilling influences, was then at its lowest. It depended on the household or the place. The Prayer-book enjoined parents and guardians to give religious instruction to the children under their care, and to bring them to church to hear sermons and to be publicly instructed in the catechism. Here and there this, and more was done; but the practice is spoken of with exceptional praise. At all events, the towns began to swarm with children who knew nothing. This ignorance reached higher than the stratum of poverty and toil. Thousands of grammar schools had been plundered, or neglected, or allowed to sink to utter inefficiency; and if the robbers were men of genial character, as robbers can easily be, and kept good tables, the sin was connived at and atoned for."

As during the Egyptian plague of darkness, there was light among the Israelites in Goshen, so it happened—thanks to the legal decision which had been secured in their favour owing to the sturdy resistance of DR. PHILIP DODDRIDGE—the Nonconformists, even in those days of their feebleness, had manifested their interest in the work of education by establishing institutions for ministerial training, and in various ways extending that benefit to others. "A large part of even the superior education of the country," is the testimony of the *Times*, "was in the hands of Nonconformists, the descendants of those whom the Act of Uniformity had driven out," and one result of the malignant prejudice which had been diffused throughout the nation against those who preferred to follow the dictates of their conscience in religious matters,

to the prescriptions of BOLINGBROKE, is thus stated: "Learning and science had lost credit through their association with heresy." Well might ROBERT RAIKES, of Gloucester, when WILLIAM KING, of Dursley suggested to him the establishment of schools for the civilisation of the juvenile street terrors, reply that it "would not do for Dissenters" to be known as the initiators of the movement. With earnest purpose, directed by excellent judgment, he applied himself to the task of warding off clerical hostility—the most formidable difficulty with which he had to contend. His efforts, though long unsuccessful in securing active aid from the clergy, except in the case of the Rev. THOMAS STOCK, were successful to the extent of securing opportunity for a fair test of his experiment. The intelligence of its success spread far and wide. Throughout the nation the need was only too grievously manifest; a remedy, practical, economic, and universally applicable, was indicated. Those who had been stirred into spiritual activity by the exhortations of WHITEFIELD and WESLEY took up the matter with enthusiasm, and Christian philanthropists in all parts of the country welcomed the prospect thus opened out to them. Royalty vouchsafed to smile upon the enterprise, and the national verdict pronounced unmistakably in its favour. A portion of the clergy put forth unavailing efforts to resist the educational flood which presumed thus unceremoniously to overflow the clerically-prescribed channels, but the tide was running too strong to allow of their efforts being thus continued with any hope of success. From time to time the struggle has been renewed, the exertions of the clergy to regain their ascendancy being rewarded by temporary, local, or partial successes; but the most obtuse observer of the signs of the times cannot escape the conviction that the bloodless revolution inaugurated in 1780 is no longer at the mercy of reactionary influences. The nation has effectually asserted its right to education unfettered by sectarian shackles, and the most powerful weapon wielded by Clerical Domination has been irrevocably snatched from its grasp.

It was gratifying to find the PRIMATE so reconciled to the new order of things as to take a prominent part in the great meeting at the Guildhall, under the presidency of the LORD MAYOR; but it was more gratifying to find in the succeeding speaker the chairman of the London School Board, whose schools now overspread the metropolis, forming, with those extending throughout the provinces, the marvellous outcome of that educational movement to which the honest labours of ROBERT RAIKES, a century ago, gave so potent an impulse. Secular education on week-days and religious training on Sundays have now their allotted edifices, with willing scholars and specially qualified teachers. No Christian philanthropist would surely consent to the destruction of all this work with a view to reinstating that Clerical Monopoly which is still sighed for by some sentimentalists under misleading euphemisms. Rather, witnessing such fair results of freedom, will not they now strive to abolish the Purchase system, with its wholesale perjuries, and all the other corruptions and degrading influences to which they are subjected as the price of State favouritism, so that they may go forth to win their way to the hearts of the people, employing only those purely spiritual influences commended to His followers by the Founder of Christianity. If the PRIMATE was truly sincere in his aspirations at the Guildhall, we commend to his earnest consideration the removal of the most serious impediment in the way of effective union among Evangelical Christians of all denominations—union which has promise of even greater benefits to the nation and the world than those which have formed the subject of congratulation at the Sunday-school Centenary of 1880.

The rejection by the Lords spiritual and temporal of the Bill for legalising marriage with a deceased wife's sister, has not had the effect of setting at rest the question, even for the present Session. It still occupies a place on the notice paper of the House of Commons, and its promoters express a determination to endeavour to pass it through the Lower House, and thus afford the peers an opportunity of reconsidering their judgment on the matter. The representations made by the deputation from the Convention of the Royal Burghs of Scotland, in their interviews with Earl GRANVILLE and Sir W. V. HARCOURT, render it quite clear that the time has arrived when the question should be settled by some decisive legislative enactment. It seems evident, from the debate in the House of Lords, that the argument that such marriages are prohibited in Scripture is no longer adjudged to be sustainable; the country is in no humour for delegating to ecclesiastics the power to enlarge at their option the catalogue of crimes—a device of which the Papal dispensing power constitutes the logical sequence.

The *Guardian* is wroth alike with the Bishop of PETERBOROUGH and with Lord BEACONSFIELD for their utterances on the Burials Bill on the occasion of the third reading—a period at which they were "too late

to do any practical good, although not too late to do some not inconsiderable harm." The writer, who had a shrewd consciousness of the use which, it is clear, might hereafter be made of the reference to Convocation, evidently regards that reference and the ecclesiastical restriction on the exercise of a parishioner's civil right as already doomed after those addresses. He is urgent, however, that, at all costs, the question shall be now disposed of. "In whatever form it finally passes," says the *Guardian*, "we hope that no suggestion of any considerable delay in carrying it out will be listened to. If it is to be, the sooner it is put into force, without any unnecessary or undignified obstruction, the better it will be for the cause of peace and order." We congratulate the State Church on the retention of so judicious an adviser, for some of the suggestions which have been thrown out by frantic partisans are wild enough to suggest the possibility of tactical blunders of a disastrous character to the cause which they are intended to espouse. There is dignity, however, in the suggestion of the Rev. GEORGE TREEVOE, D.D., who pleading that all reference to the clergy should be eliminated from the Bill, adds: "It would be far better for Parliament to grant what it thinks right to Dissenters, and leave us to our fate. I am so convinced that we should do better by ourselves that I am ready, and even desirous, to relinquish all clerical fees on any burials but our own. I should never accept them myself, and I am sure they would soon be regarded as an unjust exaction." We doubt, however, whether that high-toned sentiment is likely to find any general response among his clerical brethren.

Disestablishment may be fairly regarded as "in the air," when it suggests itself as the threat which every section of the State Church hurls at its opponents. The *Rock*, writing upon "The Disestablishment Mania," declares, "One object we have in referring to this revolutionary project is that unless Ritualism be put down its success is inevitable." In many parochial churches, the writer declares "that adoration of the elements in the LORD'S Supper, which the Prayer-book describes as 'idolatry to be abhorred of all true Christians' is given openly and unblushingly," and the writer places on an equal footing this "desecration" of the churches "by idolatrous rites," and their "sacriligious spoliation" under an Act for Disestablishment. Alas! for the Evangelical section of the Church of England, nobody now gives heed to their most emphatic warnings, being fully convinced from past experience that the stoutest words will not be the heralds of corresponding deeds.

The Governors of Guy's Hospital, at a meeting last week, succeeded in finding a way of escape from the dilemma in which they had been placed by the suspension of Dr. MAYLARD and Dr. RUSSELL, whose permanent removal would have been followed by other changes in the medical staff. It became clear to those gentlemen that they had made a mistake in appending their official titles to their signatures to the letter in which they justified the action of the students, and they therefore consented to "withdraw" the letter, at the same time intimating that, as their sympathies were entirely on the side of the medical staff and the students, they had no apology to offer in respect to the sentiments expressed in the communication. After that explanation they were re-instated as Senior House Surgeon and Senior House Physician. The case of the students has still to be dealt with. Meanwhile Lord CARDWELL, "dissatisfied," says the *British Medical Journal*, "with the state of disorganisation to which the proceedings of the treasurer have led," has resigned the office of president, and Mr. H. HUCKS GRIBBS has been elected in his stead. As to the ultimate outcome of this struggle, the *British Medical Journal* makes this significant intimation:—"To the contest there can but be one end. It is impossible to maintain in office a superintendent of nursing whose removal the medical staff unanimously require. It is still open to Mr. LUSHINGTON to restore concord and good order by consultation with the medical staff. In a little time this alternative may no longer be open, and only a more disagreeable one will remain to him—that of retiring from an office which he will for the first time have brought into discredit."

The political atmosphere of France is considerably overclouded. It was thought that the overwhelming vote of the Chamber of Deputies, coupled with M. GAMBETTA's decisive speech, would induce the Senate to ratify the Amnesty Bill by a small majority. That result is, however, doubtful. Six of the nine members of the committee appointed to consider the measure are adverse to it, including the chairman, M. JULES SIMON, who has, heretofore, spoken strongly against it. Another ground for serious anxiety is the anti-Jesuit decrees, which were to be put in force throughout France on Tuesday, when the three months' respite expired. The crisis is a novel one. All the other "unauthorised congregations" which were required to apply for authorisation have made no sign. As for the Jesuits, they offer passive resistance, and not a few legal officers have resigned rather than put the law in force. The foreign members of the society have been removed, and if its French members are expelled, actions will be brought to test the legality of the decrees. On Tuesday evening the chief Jesuit establishment in Paris was closed, its inmates being accompanied in their exile by several senators and deputies of the Right; the crowd outside being divided in opinion. We have yet to learn what effect this arbitrary expulsion will produce in French districts where the population is less anti-Romanist than in Paris.

The Executive Committee of the Palestine Exploration Fund have decided to survey the Eastern side of

Jordan. This important region was partly triangulated by American explorers; but the privilege and duty of completing this great work have fallen to the lot of the English explorers of Western Palestine. The explorations may take, according to circumstances, from eight to ten years to complete; but the great importance of this survey no one can doubt. The project of Mr. LAURENCE OLIPHANT for reclaiming and cultivating a large section of this country has not yet obtained the sanction of the SULTAN, but an article in the *Semaphore D'Orient* suggests that, at no distant date, there may be a separation from the Mutessariflik of Nablous of the province of Belka, where the land is replete with fertile soil, well-watered, and richly wooded. This region is now abandoned to small nomadic tribes, from which the Ottoman Porte at present derives neither material, political, or fiscal assistance. A railway from Haifa to the Jordan—near the Dead Sea—which might ultimately be prolonged to the Gulf of Akaba, or the Red Sea, is also projected.

Correspondence.

LAY PREACHING.

To the Editor of the Nonconformist and Independent.

SIR,—The correspondence in last week's paper shows that there is no disposition to let this subject drop without, at least, an effort to give practical effect to the resolution passed at the Union meeting on the 14th of May. Will you allow me to follow up my former letter by calling attention to an advertisement in this week's issue? A few of us are desirous of doing something towards carrying out the above-named resolution, and the proposal at present takes the following shape:—There are already several districts, as at Hastings and Guildford, where lay preaching is being successfully carried on in connection with Congregational churches. The idea is to collect information as to the working of these local organisations, with a view to put ourselves into communication with friends elsewhere who would like to carry out similar plans. The circumstances of different localities will doubtless vary considerably, and the arrangements which answer well in one neighbourhood may scarcely be suitable for adoption *en bloc* elsewhere. Hence the need for consultation and correspondence. Then, again, we are desirous of opening communication with young men willing to devote themselves to this work, and to whom we may, perhaps, be able to impart useful hints. If any of your readers are willing to co-operate in either of these directions, I shall be glad if they will favour me with a line. I should especially be glad of those of them who expect to be present at the autumnal meetings in Birmingham will communicate with me, as we wish to arrange for a private and informal conference of those interested in lay preaching with a view to ascertain how we can best aid in carrying out the recommendation of the May assembly.

Permit me to add a few words of a personal nature. I cannot, of course, stoop to reply categorically to the attack made upon me in the *Nonconformist and Independent* of the 10th inst. by "Diocesan," although I think I have just ground to complain that an anonymous letter of that kind should have been admitted to your columns. My work here is known to my brethren of the South Stafford Union, who will have appraised "Diocesan's" letter at its true worth. They know that I am voluntarily carrying out one of the principles which underlie this question of lay preaching. The church of which I am pastor—for the depressed condition of which I can in no degree be held responsible—would long since have been disbanded, and the place entirely closed if I had not undertaken the task to which I stand committed. That task is virtually to maintain myself by my pen, in order that the members of the church may have a pastor, in spite of the fact that their poverty, through the depression of trade, renders it impossible for them to contribute more than about one half the lowest stipend paid to any of our evangelists. This work, which has already involved an illness that well-nigh proved fatal, I have undertaken in preference to easier and more highly-paid labour, and shall not be disturbed in it by the diatribes of one whose pseudonym is too flimsy altogether to hide his identity.

Yours very truly,

FREDERIC WAGSTAFF.

Wednesbury, June 28, 1880.

[We are quite ready to admit the reasonableness of the above protest. The letter of "Diocesan" contained unworthy personal insinuations foreign to the subject discussed, and which have not, we are sure, damaged Mr. Wagstaff's reputation in the eyes of any of our readers. The topic itself is well worthy of discussion, and Mr. Wagstaff's arguments and suggestions in our columns have been temperately stated, and seem to us worthy of thoughtful consideration and friendly criticism.—ED. N. and I.]

THE QUEEN OF MADAGASCAR.

To the Editor of the Nonconformist and Independent.

SIR,—In the long and interesting letter which you published yesterday from Mr. W. Pool, respecting the opening of the Palace Church in Madagascar, the briefest allusion is made to what appears to have been the most remarkable part of the whole ceremony—namely, the statement read by the Prime Minister as to the way in which his wife, the Queen, had herself been led to the knowledge and acceptance of Christian truth.

The following details are given in a letter we have received from the Rev. James Wills, of the London Mission, Antananarivo, whose whole letter would be

placed at your disposal had not the larger part been anticipated by Mr. Pool's communication.

I am, sir, yours faithfully,
CHARLES E. B. REED.
British and Foreign Bible Society,
146, Queen Victoria-street, E.C., June 25, 1880.

Extract from letter of the Rev. James Wills, dated Ambohimanga, April 22, 1880.

After a hymn had been sung and prayer offered, the Prime Minister rose up and read a printed paper containing the word of the Queen, which was as follows:—

"By the power of God, and the grace of the Lord Jesus Christ, I, Ranavalona Queen, Ruler of Madagascar, laid the foundation-stone of this stone house of prayer, on July 20, in the year of Jesus Christ our Lord 1869, to be a house of prayer, and praise, and service to God, the King of kings and Lord of Lords, according to the words of Sacred Scripture, in the name of Jesus Christ our Lord, who died for the sins of all people, and rose again for the justification and salvation of all who believe in and love Him.

"Therefore, no one shall be at liberty to destroy this stone house which I build as a house of prayer, whoever may reign in this land of mine for ever and ever; for if anyone destroy this house of prayer to God which I build, then he cannot be sovereign in this my land of Madagascar.

"In proof thereof, I herewith sign my name with my own hand, and affix the seal of my kingdom.

(Signed) "RANAVALOMANJAKA, Queen of Madagascar."

After reading the paper the Prime Minister thanked Mr. Pool for his kindness in planning and superintending the building of the church, and he also thanked the workmen for taking part in it.

Another hymn having been sung and prayer again offered, the Prime Minister stood up, and said that he wished to appear as a simple member of the Palace Church, and not in his official capacity; the members of the church had requested him to read a short statement of the origin of the "praying" within the palace; and, although he thought someone else should have done it, yet as he had been so pressed, he would read the paper he had written.

It was a statement of intense interest to all who are praying for the spread of the Redeemer's kingdom, and who are spreading abroad the Word of God in the belief that He will accompany it with His blessing, and clothe it with power.

"It was not through any human instrumentality," said the speaker, "that the Queen first became a Christian, but through the influence of the Word of God, blessed by the Holy Spirit; and I will show you the very Bible by which she was led to believe." He then took from a table in front of the Queen a not very clean copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up said, "This Bible was in the house of Rasoharina (the Queen who succeeded Radama II. and preceded the present Queen) and was considered of no importance. It received no honour of any kind, and whoever had any time to spare might take it up and spell through a verse or two and put it down again. When Rasoharina died, the present Queen remained within the palace, as is customary at a time of mourning, and she took up this Bible and read it, and as she had then a good deal of leisure at this time of sorrow, she read in it frequently; that very Bible," he said, holding it up again, "was blessed by the Spirit of God to change the mind of the Queen and make her love the praying, and the word in Isaiah lv. 11 was accomplished, which says, 'So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

Soon after the Queen sent for the three eldest officers and told them that she was convinced that there must be a God who made the heavens and the earth, and she was going to pray to Him. The three old heathen officers thanked her and said it was good; but, added the speaker, their faces were very doleful.

Some of the pastors were sent for, and regular instruction in Christianity was given to the Queen and Prime Minister, and a service commenced on Sundays within the palace, attended by Her Majesty and a few of her slaves and children; and that was the beginning of the Palace Church and congregation for which the present stone building had been erected.

"The day before the coronation," said the Prime Minister, "my friend, Mr. Cameron, and I were talking about the canopy under which the Queen would sit on the Andohalo Plain, and he suggested that as the Queen now believed the Bible to be the Word of God, it would be well to have some text from it put upon the canopy when she appeared before the people." The Queen was much pleased at the suggestion, and the words "Glory to God in the highest, and on earth peace, goodwill towards men," were placed in large letters round the canopy, and a copy of the Bible was put on the table beside the Queen. Soon after the Queen and Prime Minister were baptized by Andriambelo, and after four months' probation and instruction partook of the Lord's Supper. Then followed the burning of the idols, and the great increase of professing Christians; other members then joined the Palace Church, and they had gone on step by step, and now they had met to dedicate the new stone house which they had built.

Nothing could be more admirable than the modest way in which the Prime Minister read the statement, of which the above is but the barest abstract, and to those of us who were privileged to listen to it amidst all its peculiar surroundings it was a delight indeed, and awakened heartfelt thanksgivings to Him who had wrought such wonders of grace.

MINISTERS' HOME AT VENTNOR.

To the Editor of the Nonconformist and Independent.

SIR,—Will you kindly allow me to intimate through your columns that we have provided in Ventnor a Home for Ministers? We have had for some years a Home for London City Missionaries, and I have for a long time desired to commence something of the same kind for ministers in our denomination whose income is small. I am glad to say that, through the kindness of my friends, Mr. and Mrs. H. T. Matthews, of Craven-road, London, we are able to begin at once. A furnished house has been taken, which will afford accommodation for four ministers and their wives at a time. We propose to give each minister a change extending through three weeks. Lodging, firing, lighting, cooking, will be given free of all charge; the ministers will provide their own board. The home will be managed by a

matron and servant. During the winter it will be open, as well as in the summer, especially for brethren suffering from temporary sickness or debility, though then the time will be extended according to the necessities of each case, some regard being paid, of course, to other applications. Mr. and Mrs. Matthews undertake the whole expenses for the first year, and we propose to call it "The Ministers' Home."

At present the arrangement is tentative. We wish during the first year to ascertain the extent of the need, and to learn lessons respecting management, &c., hoping afterwards to place it on a permanent foundation. We desire especially that the working of it should be as simple as possible, and that the brethren should feel it is a home to them. I confess that the kindness of my friends has been a source of great gratification to me. Not that our ministers need any fresh proof of the interest of our lay brethren in their welfare. Yet every additional proof is an encouragement to men who are working oftentimes under discouragement, and at a cost of much self-sacrifice.

Applications for admission may be made at once to Mr. B. Smith, Beachland House, Ventnor, Isle of Wight. On my return to Ventnor it is my intention to write to the directors of our several railway companies, asking for a reduction of fares to ministers coming to the Home.

Trusting to your kindness for the insertion of this letter, I am, yours sincerely,

R. ALLEN DAVIES.
Woodend House, Kilmarnock, June 28, 1880.

PEASANT LIFE IN THE WEST OF ENGLAND.

To the Editor of the Nonconformist and Independent.

SIR,—I am engaged in collecting for early publication facts bearing upon the present social and educational status of the peasantry of the western counties; and I should esteem it an especial favour if you would kindly afford me the advantage of your wide circulation in order to invite from correspondents in the agricultural parts of those counties such facts bearing upon the subject as may supplement the information I hope to gather during a tour of inquiry which I am about to undertake through the western districts.

The circumstance that such facts as I am anxious to obtain are likely to possess great interest in connection with the present agricultural depression, and that they will thus be of public utility will furnish, I trust, apology for trespassing on your space.

I am Sir, yours very faithfully,
FRANCIS GEORGE HEATH.
Brunswick Lodge, South Hackney, June 28, 1880.

Literature.

THE BAVARIAN HIGHLANDS.*

MISS SÉGUIN, who has already made us her debtors by her books on "The Black Forest" and "Algiers," has here surpassed her former efforts in her claims upon our attention. Ober-Ammergau will, for the next two or three months, draw to it not a few from all parts of the world desirous to witness that wonderful survival of the early miracle-play. Grotesque and quaint it is in the highest degree; in beholding it there must arise before the mental eye of the beholder not only the awful days in Judea which it most directly recalls, but also the Middle Ages, with their rude, unlettered peasantry, and its priesthood, using the first form of theatrical performances for edification, must also be recalled, if more indirectly. It is so odd to think that the Church and the Theatre, which are now so much inclined to repudiate each other in these days, could, if we may speak so, walk hand-in-hand. If the theatre could so edify then, we are inclined to wonder why it could have passed into a sphere so far from edification now. Something may, doubtless, be laid to the unlimited ambition to represent all life indifferently, which it has developed in more artificial times; and to the imitative, but perverse, faculty in man which leads him to appropriate not what is best, but what, on the whole, is worst. However that may be, the interest of the Passion-play will, doubtless, increase as the years remove it more and more from its original. And Miss Séguin has done wisely in endeavouring, while faithfully describing Ober-Ammergau and its special attraction, to excite interest in the beautiful scenery which lies not far off, and in the quaint and old-world customs and costumes of the peasantry of the Bavarian Highlands. It is like an introduction to a new world, in spite of the mass of guide-books and the overwhelming flood of tourists' diaries which year by year are published. Miss Séguin has the quiet eye and the genuine traveller's instinct in making the best of things. She is not only observant, but she is sympathetic. She loves the simple and unworldly ways of the people, listens to their talk, gathers up their proverbs and odd sayings, eagerly devours their folk-lore and their songs, and then sets forth in the most attractive and interesting way the best from the treasury she has gathered. And in this, in particular, she exercises a very careful discrimination, seldom printing what has had the chance of being known to the bulk of readers before. She has, we think, learned a little in this from former experiences. We give one little snippet from her preface:—

By far the greater number of those who were present at

*The Country of the Passion-Play: The Highlands and Highlanders of Bavaria. By L. G. Séguin. Strahan and Co.

former representations of the Passion-play made a mere excursion of a day or more from Munich for the purpose, and returned artistically satisfied, it may be, and full of praise of the simple manners and earnest faces of the dwellers in the Highland vale, but probably without the smallest idea that some of the most beautiful scenery to be found in Europe had been within a few hours reach of them, and that they had missed it.

Ober-Ammergau is in itself not specially beautiful. The valley in which it stands would scarcely compare favourably with many a Derbyshire glade or Welsh vale. But it is, as we have said, the gate and outpost to a region which may well claim to be classed among the better known and more appreciated beauty-spots of the world. It is within two hours of Partenkirchen, and may be said to be within a stone's throw, metaphorically, of the Zugspitze and the Karwendel, two of the grandest mountains of the Tyrolean Alps; yet not one in a hundred of the English who visited Ober-Ammergau on previous occasions extended their travels so far as to embrace any of these points, as is sufficiently testified by the entries in the visitors' books of the village inns of Partenkirchen and Mittenwald.

We can scarcely conceive any one reading Miss Séguin's book and not being led to wish to see for himself these out-of-the-way nooks; to mix with these most simple and healthy people; and to draw health and strength, both of body and mind, from a new and stimulating kind of intercourse. Her subject is really the Bavarian Highlands and their people; the Passion-play coming in merely as one important element amongst many others. Her method of treatment is simply admirable; she manages to convey pleasantly a vast deal of what passes for guide-book information, and yet her volume is nowhere merely the guide-book, but on every page shows culture, grace of style, and true suggestiveness of treatment. Of Ober-Ammergau she writes:—

The Passion-play of Ober-Ammergau may be cited as one of the very curious instances of sudden celebrity which we occasionally find cropping up with mushroom growth among us,—acquired by no sudden exciting cause, but, as it would seem, by a startled awakening on the part of the general public to merits always existent, but not hitherto appreciated; or to beauties or talents, as the case may be, which, having blushed unseen through a long succession of years, are suddenly dragged by some active explorer to the full light of day—henceforth, or for a season at least, to become "the rage."

This has been very much the case of Ober-Ammergau,—a quiet, retired, and, until the last ten years, absolutely unknown village of the Bavarian Highlands.

It is probable that no one in England had ever heard so much as its name until the publication of Miss Anna Howitt's interesting book, "An Art-Student in Munich," in the year 1853, in which she describes very graphically a visit which she paid to the Passions-spiel of 1850. At this time she says, she found herself in the company of a good many German baronesses and countesses, who had made a pilgrimage to the little mountain-village in order to be present at the great religious play; but she and the friend accompanying her appear to have been almost the only foreigners who had, up to this time, been attracted to it. Nor do we hear much of it again until the year 1870, when all at once, as it seemed, a tide of fashion, artistic and æsthetic, flowed out from the shores of England and America towards it, and the modest, unpretending, unknown little mountain hamlet awoke one morning, as others have done before, very much to its own surprise, to find itself famous, the centre-point, for a brief season, of the world's gaze! Princes and nobles, wise men and foolish, flocked from far and near to see this new wonder, which, after all, had in it no element of newness either in subject-matter or in treatment; but was simply a reverent and old-fashioned presentation of the great drama most familiar to Christian men of all ages.

Sometimes the authoress gives very effective word-pictures, as in the following passage:—

Rosenheim is the junction of the Salzbürg and the Innsbruck lines, and it may be found worth our while to take a short jaunt by railway into the Lower Innthal for the sake of enjoying the romantic scenery which it affords, even though by so doing we may seem to be retracing our steps. Those who have made their way over the mountains from Bayrisch-Zell, will join us either at Kiefersfelden by a route leading through the lonely Ursprung-Thal and Llandl, or at Ob-Audorf, a five hours' walk over the Audorfer-Berg, a good path and road great part of the way.

The lower valley of the Inn seems to be one of those spots so favoured by nature, that even the railway rushing through its midst cannot spoil it—so primitive, moreover, in its ways, and so simple-minded in its notions, that it is almost impossible to believe that it can have any real and permanent connection with the outside world such as the iron road laid along it suggests. The fact is, that it is by the rarest possible chance that a stranger, much less a foreigner, alights from the steam-drawn carriage which is conveying him to the more renowned beauties of the Tyrol and Italy, to make even a passing visit to any one of the charmingly-situated villages of the Bavarian Innthal, so that, in truth, the rushing monster which whirls by their doors brings but a very faint breath of the outer world's life into these retired rural hamlets.

One of the most picturesque is Kiefersfelden, the last Bavarian village of the Innthal, consisting of a few scattered homesteads, and a group of wooden cottages black with age, their dark timber fronts relieved, however, with more than an artist's skill, by the great bunches of yellow maize which are hung as fringes to the upper balconies, and by clusters of bright scarlet flocks, or geraniums, which crowd in the lower windows.

On the whole, we can most cordially recommend Miss Séguin's book. It is everywhere clear, graceful, readable. The publisher has been guilty of the same error as in the case of "The Black Forest," in putting in a large number of electrotypes from German woodcuts, many of which are hardly good, and some are drawn on a scale not suited to the size of the volume. Otherwise the book is well printed and neat and handy.

MR. REID'S POLITICIANS OF TO-DAY.*

SOME short time has elapsed since Mr. Reid wrote these sketches, and the result is what can be said in very few similar cases, that his work has grown in value. At the same time, as we have said in these columns before, we do not care much for any sketches, especially any biographies, of the men of to-day. In the first place, it is difficult to write anything of the kind which will not give the living unnecessary pain, or obtrude upon his rightful privacy; and, in the second place, no man is really known, even by those who have been most intimately acquainted with him, until he is dead. Death clears the eyes of all passion and of all prejudice. There was no necessity for the heathen to write, "Speak nothing but truth of the dead." That is the instinct of all human kind; but it is difficult to speak nothing but truth of the living, for we have not, for the most part, the power until Death gives us that power.

Now, perhaps, Mr. Reid would have acted more wisely than he has done if he had not written his first two sketches—on the Queen and the Prince of Wales. Mr. Reid can know no more about these two distinguished personages—"politicians," he terms them—than can every pretty well read person, and his judgment of them, simply from pure ignorance of much that it would be necessary to know in order to form comprehensive judgment, must be, to a large extent, defective. Posterity, when it reads the private annals of the nineteenth century, will probably form a different opinion of both these eminent persons than any that can now be formed. In the case of the Queen, indeed, there are volumes of unconscious self-revelation, as well as of private and public record to draw upon; and yet how often has Mr. Reid so come into contact with the Queen as to feel the distinctive personality of her influence in all its various moods? Not once, we daresay; and, therefore, it is competent for us to ask, How can he be qualified to write about her? The result is the somewhat vague sketch in these volumes, which communicates nothing, and which is of very small value.

We should say that the few pages devoted to the Prince of Wales are more defective than those upon the Queen. A great deal could be said, and with good taste, and without unnecessary stringency of comment, about the Prince of Wales which it would be worth while to read. He has, for instance, been a public speaker for a great many years, and has shown certain most decisive indications of his personal prepossessions and tastes. He is, too, as restless as some others of his family have been; but what can Mr. Reid tell us of him? Take such as this:—

There is no Prince in Europe who has seen more of the world than the Prince of Wales; and whenever he comes to the throne, he will have the satisfaction of knowing that there are few corners of the British dominions, however remote they may be, with which he does not possess a personal acquaintance. Nor is it only by travel that he has expanded his mind and extended his stock of knowledge since he left college. He is blessed with a happy gift, which was conspicuous in his great-uncle, George the Fourth, and which was, indeed, one of the few redeeming qualities possessed by that monarch. This is the art of extracting valuable information from all those with whom he comes in contact. A graceful and pleasing talker, the Prince may be said to have cultivated the art of conversation, and in doing so he has secured for himself more knowledge of the world and things in general than that which is possessed by many a studious scholar. For books, I am sorry to say, he has little liking; but he does his best to make up for the deficiencies in his knowledge of literature by his extensive acquaintance with men, with foreign countries, and with affairs.

Thus the Prince of Wales, though he cannot be said to be a paragon of merit or accomplishments, is unquestionably a man who would be recognised as possessing superior attainments, whatever his rank might be.

Mr. Reid goes on to say that "Beyond the circle of his immediate acquaintances, I do not believe there are ten men in England who know what particular political opinions the Prince holds, or what statesman he particularly favours." Is our author one of these "ten men"? If not, how does he know? It is to be hoped that the Prince himself will not see the remainder of this sketch, for it is little more than mawkish flattery, without any critical distinction.

Better are some of these papers on well-known public men. In regard to Lord Beaconsfield, Mr. Reid holds to that doctrine of Necessity, which has brought some people—Harriet Martineau, for instance—into some disrepute. He says, "What Lord Beaconsfield is he must have been, whatever might have been his political education or his ostensible political faith"—a somewhat dangerous statement, for, if it be true of Lord Beaconsfield, why should it not be true of all of us? But we have no desire to discuss metaphysical doctrines, and, therefore, will leave Mr. Reid to his heterodoxy. Let us, the rather, quote some trenchant sentences. This is accurately put:—

Do not let us blame him because he thus put out his splendid intellect, his wit, his eloquence, his unrivalled

* Politicians of To-Day. By T. Wemyss Reid. Two Vols. Griffith and Farran.

powers of sarcasm, to hire. In doing so he merely followed out the practice of his race; and it is only right to say that if his political career had ended in 1868, though his life would have been marred by many notable blemishes, there is hardly one among us who would not have been ready to admit that it was, upon the whole, a creditable, and even illustrious, career, and that Benjamin Disraeli, the Hebrew leader of the Tory party, had been singularly fortunate in displaying some of the best qualities of his people, whilst holding in abeyance their more characteristic defects.

The above, as well as what follows, was written when Lord Beaconsfield was in power. Now for his lordship's policy as viewed before he was ejected:—

The foreign policy of Lord Beaconsfield may also be said to betray the defects of his race. It is grandiose rather than grand; whilst it possesses the great fault of a want of moral backbone. His imagination being far more vivid than that of Mr. Gladstone, and his temperament having a catholicity—if I may use such a word in this connection—which few Englishmen attain to, he has not seldom seen more clearly and correctly than his great rival has done. And if a sound foreign policy could be devised with an entire disregard of moral principles and English sympathies, or, as Lord Beaconsfield would describe them, English prejudices, I am inclined to think that he would be quite as safe a guide in such affairs as any other living statesman. Unfortunately, his weakness for what he himself has called the "sustained splendour of a stately life," his passion for historic triumphs, his reverence for dignities, his tribal sympathies and antipathies, and, above all, his complete freedom from the control of great moral principles, combine to make him, in spite of his shrewdness, his sagacity, and his clearness of vision, one of the worst of all executive statesmen. It is not under his guidance that the nation can ever hope to reach the Promised Land; nor is it to a man of his type that the destinies of England ought ever to be entrusted.

The sagacity of these remarks consists in the fact that we should say just the same of this policy, now that Lord Beaconsfield is not the "greatest Minister" of these times.

There is a clever sketch of M. Gambetta, and a remarkably truthful, and, to some extent, sufficiently comprehensive one of Mr. Gladstone. What, however, one wishes to see in such sketches is not what everybody can or could say, but what the writer alone could say. Or, if he be not, and cannot be, original, it might be possible for him to say something old in a new style, or with finer accentuation. There is something of the latter in the following, which we judge to be the best portion of the sketch of Mr. Gladstone:—

The old simile of the camel and the needle's eye involuntarily occurs to the mind as one thinks of a Prime Minister and a great party leader who has been resolved through all his life to be loyal and true to the biddings of his own conscience. Yet that this has been the resolve of Mr. Gladstone, and that he has happily been able to carry it into effect, is proved by the whole history of his life. We see it in that earliest "indiscretion" of which I have spoken, the publication of his book on "Church and State." We see it again in his dealings with the Maynooth Grant, in his apparently tortuous, but really most simple and sincere, line of action during the Crimean War, and in his more recent proceedings in connection with the Eastern Question. Men constantly tell us of his "impracticableness," his irritability, his arrogance, his waywardness. True. There is no end, in short, to the catalogue of his vices as it is recited by some people. But if the matter is searched to the bottom, it will be found, I believe, that in nearly every case the defects in Mr. Gladstone's manner, and the apparent imperfections in his policy, are to be attributed to this rare and splendid devotion to conscience which lies at the root of his character. Of him, at least, even more emphatically than of the Duke of Wellington, may it be said, that he

"Never sold the truth to serve the hour,
And paltered with eternal God for power."

Other sketches in these volumes deal with Mr. Bright, Sir Charles Dilke, Prince Bismarck, &c. All of them will be found, if generally superficial, extremely readable. The author is a practised writer, but he has not written his best here. He who could produce the monograph on Charlotte Brontë, could do better than anything that is to be found in these volumes.

THE SUNDAY-SCHOOL CENTENARY BIBLE.

WHEN Bernhard Tauchnitz, of Leipzig, desired to signalise the publication of the thousandth volume of his "Collection of British Authors," he could conceive no higher achievement than that of publishing the authorised English version of the New Testament, with notes, for which he was indebted to the learning and industry of Constantine Tischendorf, setting forth various readings from the three most celebrated manuscripts of the original Greek text. That work, felicitous in its conception and admirable in its execution, was justly accepted, wherever the English language was spoken, as the crowning work of a highly honourable enterprise, placing as it did, within the reach of millions, at little more than a nominal price, the garnered results of researches by those who enjoyed exceptional qualifications and opportunities for successfully prosecuting such investigations. That was in the year 1869. Eleven years later, the Centenary of Sunday-schools called for the production of a work, which should worthily commemorate its fitting memorial. Statues and tablets and school buildings have had their advocates, and have been fairly enough accepted as suitable tributes to the memory of those sharers in a great work who have passed away from earth, but the memorial which alone rises to the true dignity of the event thus commemorated, and worthily marks the importance of its bearings upon the future of this country and the world, is a volume which has seasonably made its appear-

ance from the office of Her Majesty's Printers, Messrs. Eyre and Spottiswoode. The "Sunday-school Centenary Bible, or Variorum Teachers' Bible," is a strictly portable volume of 1,250 clearly-printed pages. The text is according to the authorised version, and the marginal notes and references are those familiar to all acquainted with the ordinary Reference Bible. The feature which distinguishes this volume from all preceding issues is the inclusion in copious foot-notes of a very complete selection in English of noteworthy variations which have been suggested, both in readings and renderings of the text, in the various books of the Old and New Testaments. It is fairly claimed for these footnotes that they summarise for the reader unacquainted with the Hebrew or Greek languages the surest results of Hebrew and Greek textual criticism and scholarship, discriminating for him the degree of authority attaching to each, while the special or professional student of the original texts will find in this conspectus a more careful selection of critical data and authorities—especially in the Old Testament—than is elsewhere accessible. In the selection from the best authorities of these various readings and renderings, the publishers have had the valuable assistance of Rev. T. K. Cheyne, Fellow of the Balliol College; Rev. R. L. Clarke, M.A., Fellow of Queen's College; Mr. S. R. Driver, M.A., Fellow of New College; Mr. Alfred Goodwin, M.A., Fellow of Balliol College; and Rev. W. Sanday, D.D., Principal of Bishop Hatfield's Hall, who for this purpose have been likewise permitted the unrestricted use of the unpublished edition of the Greek New Testament by Canon Westcott, D.D., and the Rev. Dr. Hort, a work which is in itself the result of more than twenty years' labour. As indicative of the vast research of which we have here the outcome, it may be sufficient to state that the notes to the Old Testament are enriched by quotations from more than seventy commentators of recognised authority, and of thirteen principal translators of the Hebrew text; while, as to the New Testament, resort has been had to fifty-four specified modern commentators, fifteen ancient commentators, two Latin, two Syriac, and two Egyptian versions, twenty-three ancient manuscripts, and thirteen critical editions of the text. By the arrangement adopted, the authorised version and the chief materials for its revision are thus presented at one view, and while comparison is thus made easy, the degree of authority attaching to each of the selected various readings and renderings is indicated.

One result of such an arrangement deserves special mention. We are on the eve of the publication of a translation of the Scriptures to be issued with the authority of the English and American Committees of Revisers, and the doubt may occur to some whether such a publication as the present is not, therefore, unadvised. But the publishers, anticipating this suggestion, make to it this very conclusive reply. The publication of the Westminster revision, so far from detracting from the value of this edition, will give to it increased interest, for while the revision may be expected to give results only, a reference to this work will supply the authority for the changes which may then prove to have been adopted, and indicate the balance of opinion upon the disputed points. We have said sufficient to establish the claim of this work as one of the most noteworthy productions of an age remarkable for important literary achievements. But we have not yet exhausted the catalogue of its merits. Incorporated with this work we have the valuable Aids to the Students of the Holy Bible, which form so important a feature of the Queen's Printers' Sunday-school Teacher's Bible (including comprehensive concordance, alphabetical list of subjects, and index to proper names), supplemented by a glossary of Bible words, and three new historical articles, prominent among which is a treatise on "The Bible and the Monuments," from the pen of the Rev. A. H. Sayce. Publishers who were prepared to face the responsibilities involved in the completion of such a magnificent work must surely be included in the category of those who not only "expect great things," but adopt the steps necessary to secure the realisation of such a result. We can hardly err in our forecast that the publication of the "Sunday-school Centenary Bible" will fittingly inaugurate a new era, and give a vastly increased impetus to intelligent Biblical study. For the important service which they have rendered to such investigation, we offer to Messrs. Eyre and Spottiswoode our most cordial greetings. We need not urge upon Bible students to possess themselves straightway of this important work; it will be sufficient, we feel sure, to make known to them the fact that such a literary treasure—the climax of the series of Teacher's Bibles—is procurable on terms which will bring it within the reach of well-nigh all who will be hereafter engaged in the work of Sunday-school instruction.

The Biblical Museum. (Elliot Stock.) The Rev. James Comper Gray steadily pursues the task, his adaptedness for which has been sufficiently evidenced by his former achievements in this direction. In the writings of "the Evangelical prophet" he would naturally find ample themes on which to ground those explanatory, homiletic, and illustrative notes which prove so helpful to those engaged in Biblical instruction. It is not surprising, therefore, that the whole of the eighth volume is devoted to the Book of Isaiah, and probably none in the whole series will more fully repay that attention which, from the large class for whose service it is designed, it will undoubtedly secure.

Alexander Raleigh, D.D. Messrs. Hodder and Stoughton have issued a memorial volume, containing, in addition to an excellent photograph of the late Dr. Raleigh, the funeral addresses and the sermons preached in Kensington Chapel by the Revs. Dr. Allon and J. G. Rogers. The low price at which it is issued should secure a large sale among the wide circle of friends by whom the late minister of Kensington Chapel was justly held in the highest regard.

What do we Once Him? A little sketch from the pen of the Rev. C. Bullock, of Robert Raikes and "the grain of mustard-seed" which he planted, issued from No. 1, Paternoster-buildings, has, we note, reached its fifteenth thousand.

NINETEENTH CENTURY PIONEERS.

XIV.—JOHN BURNET.

AMONG the early promoters of the anti-State-Church movement the two names most commonly on the lips of those who were interested in its progress were "Miall and Burnet;" the conjunction arising from the fact that, at the outset, the two frequently appeared as a deputation from the new society at the provincial meetings held to explain its purpose, and to urge its claims on the support of Nonconformists. But whereas Mr. Miall had not previously become widely known, Mr. Burnet, who was considerably his senior, had already done much public work and achieved a considerable reputation.

The question was sometimes asked, Was Mr. Burnet a Scotchman or an Irishman? for he not only laboured both in Scotland and Ireland, but displayed some of the characteristics of the Irishman as well as of the Scotchman. He was, in fact, of Highland ancestry—his father an Aberdeenshire man, and his mother of the Breadalbane branch of the clan Campbell. She was born on the battle-field of Culloden, and, with her father and mother, lay concealed for weeks among the hills, enduring all the hardships to which the hunted rebels who survived were necessarily exposed. Afterwards, when further fighting on behalf of Prince Charles became useless, several members of Mr. Burnet's family gave in their adhesion to the Government, and enlisted in the army, three of them falling at the siege of Quebec. Mr. Burnet himself suffered early from accidents of a military character; for when a youth he was knocked down by a cavalry trooper, and had his arm broken, and afterwards was injured in his sight by standing in front of a gun during the firing of a salute.

It will probably surprise some of those who remember how intelligent and steady was his support of the Peace Society to learn that, at one time, he threw himself with ardour into the Volunteer movement, and became one of the Royal Strathmore Volunteers. Not only so, but he displayed great aptitude for military pursuits; so that he became adjutant of the regiment. In fact, his knowledge of, and even partiality for, military science clung to him in after life; so that he would dwell with keen interest on the military events of the past, and displayed a knowledge of military tactics which must have puzzled those to whom his antecedents were unknown.

The weapons of his warfare were, however, destined to be of a spiritual and not a carnal kind; for he was early encouraged to devote himself to the Christian ministry, his training being received at Perth, where he enjoyed the friendship and assistance of the Rev. William Orme, whom he afterwards succeeded in the pastorate at Camberwell.

The liberation of Greece was exciting public interest at the time when Mr. Burnet was ready to enter on a ministerial career, and he wished to preach in that country. Visiting Ireland, however, he was invited to become the minister of an Independent congregation at Cork, and laboured there for fifteen years. It was as "John Burnet, of Cork," that he first became well known, both in Ireland and in England. Through the South of Ireland he preached, not in court-houses and market-places only, but in the mansions of the Protestant nobility and gentry, and, so acceptable were his visits, that he had usually a free pass by the mails and coaches; though many of his journeys were performed on horseback. The knowledge which he thus obtained of the condition of the country led to his being summoned as a witness before a committee of the House of Lords. At first he declined coming, for the naive reason that he could not get supplies for his pulpit; but the excuse, of course, was not availing, and, at the close of the inquiry, Lord Palmerston—then Irish Secretary—decided that his expenses should be paid at the same rate as the Irish primate and the other bishops—viz., five guineas a day.

This was in 1825, and his subsequent visits to England in 1827 and 1829 brought him great popularity as a platform speaker. Scotchman though he was, he seemed to have acquired the vivacity of the Irish character, and was full of anecdotes and illustrations which delighted the public. He also instructed, as well as amused, and his knowledge of Ireland brought him in contact with many public men in England, by whom he was held in high esteem. It was even said that this appreciation of his character and abilities led to his receiving tempting offers to enter the Establishment as one of its clergy.

As his early friend Mr. Orme had become the minister of Mansion House Chapel, Camberwell, and it was at Camberwell that he generally sojourned when in England, it is not surprising that, on Mr. Orme's death, in 1830, Mr. Burnet was invited to succeed him. The loss to Cork, and, indeed, to Ireland, was great, and he left amid general expressions of gratitude, as well as of regret. He had been a keen and steadfast foe to Roman Catholicism; but then he had been a firm friend of Catholic emancipation, and had demanded justice to Ireland in days when Irish grievances were much less sympathetically regarded than they are to-day. It was, therefore, natural that the Roman Catholics of Cork should have expressed to him, through a deputation, their warm sympathy with Protestants in regretting his departure from their midst.

A man with Mr. Burnet's reputation and abilities was certain to be in great request in the metropolis in those stirring times. He joined in the agitation for the abolition, first of the slave trade, and then of slavery, being the associate of Wilberforce, of Brougham, of Zachary Macaulay, and of other well-known philanthropists. At that time he was as useful in the committee-room as on the platform, was always a member of deputations to the Government, and was the trusted

counsellor of the anti-slavery leaders, whom he had sometimes to keep in the straight path, and push forward, when the exigencies of the moment suggested deflection or hesitancy. He became intimate with Lord Melbourne, Lord John Russell, and the Duke of Sussex, and the (Whig) Government of the day appealed to him when they wished for information as to Nonconformist opinions. These and similar facts led the *Times*, with a touch of hyperbole, to say that the time would arrive when there would be as much rivalry in England for the honour of producing John Burnet as there was in Greece in regard to the birth of Homer! Nor was it at all strange that the idea of his entering Parliament should be seriously entertained by his friends, who would gladly have borne the requisite expense. He, however, resolved to remain plain "John Burnet," and to continue to serve the public in the way he had been accustomed to serve it.

And he served it in many ways, and so long as he had strength to serve at all. The Aborigines' Protection Society and the Peace Society found in him a staunch and earnest friend. He promoted popular education in connection with the British and Foreign School Society till it took Government grants, and then transferred his support to the Voluntary School Association. He belonged to a series of organisations aiming at the promotion of religious liberty—first, the Religious Liberty Society, then the Religious Freedom Society, then the Voluntary Church Association, and, finally, the organisation which has surpassed them all in longevity as well as power—the Anti-State-Church Association. He presided at the first meeting of the "Crown and Anchor" Conference in 1844, sat for some years on the society's committee, and was one of its most popular speakers, both in London and the provinces.

Nor was he less a religious than a political Dissenter. A solid and instructive preacher and a faithful pastor, he was held in the highest esteem by the attached congregation whom he served for the long period of thirty years. He had a place on the Boards of the Bible Society, the London Missionary Society, the British and Foreign Sailors' Society, and other institutions of a kindred kind; acted as chairman of the Congregational Union, and preached before it in the same year as that in which he presided at the anti-State-Church Conference. He did his work as thoroughly in the pulpit and in the church as he did it on the platform and in the political committee-room. He was full of Biblical knowledge himself, and was anxious that others, and especially the young, should in that respect be equally well equipped.

Very rarely, we suppose, has a public man occupying such a position had such a character for what is now known as "all-roundness," or displayed so few weaknesses or blemishes in action or in demeanour. He was overflowing with humour, but he could be as grave as any judge or divine, and was quite as well known for his sobriety of judgment and masculine common-sense. Hence, no one was more frequently called upon to act as moderator or spokesman to quell a disturbance at a meeting, or to undo a tangle in a committee. His popularity never spoiled him—for he was free from pride and egotism, and did what he was asked to do without fuss, worry, or ostentation; and he was very kind and generous in his treatment of his younger associates in public work. He had one weakness which used to perplex, and, perhaps, scandalise, those who were not aware of his habit in the matter. He never wrote letters—seldom, probably, wrote at all—so that no replies could be got to the most pressing requests for his services until the requests were personally preferred. Then all difficulty was at an end; for if he could do what was desired, and it were not unreasonable, he gave the required promise without any pressure or any dallying. And what he promised, he did, and did well. Once he told the writer that he had never missed coach, boat, or train in his life, and after that there was no need for fidgeting lest he should not turn up at the appointed time—though he would go his own way, and leave you in doubt as to his whereabouts till the last minute. He was an eminently unselfish, faithful, and even heroic man; for, as those acquainted with the facts too well knew, his domestic life was of a trying rather than a helpful kind.

It seems strange that the memorials of such a life should be so scanty, and that the life itself should to so great an extent be only a memory, which must needs grow fainter as his contemporaries, one after the other, are called away. Mr. Burnet was emphatically a speaker, and not a writer. There are extant a few sermons of his, published in the *Penny Pulpit* of that day, together with some lectures on Church Establishment; but he himself published only the substance of some lectures on the Deity of Christ, and a small tract on the offices of pastor and deacon. On one occasion, when, at a few hours' notice, he took the place of Dr. McAll, who had been announced to preach before the Congregational Union of Scotland, he was asked to publish a sermon which, it is stated, "rivetted the attention and ravished the hearts of all who heard it." To the astonishment of those who made the request, he smilingly took from his waistcoat pocket a small card, with a few pencil notes, and said, "There is all I have written, and it would hardly do to print that!" His powers of extempore speech were, however, largely the result of the completeness of his knowledge, and the thoroughness with which he had investigated the subjects on which he spoke. And then he had great quickness in detecting the weak points of his opponents, perfect coolness and self-possession, and a courage which bore him through all controversial difficulties; yet he never impressed audiences, as do some controversialists, with the idea that he was striving for victory rather than for truth. "With the views he held," said Dr. Lindsay Alexander in a funeral discourse, "he must have been a Dissenter from the purest and most tolerant Church on earth, established and en-

dowed by the State. His ground was not that of feeling, or prejudice, or mere historical accident; it was that of firm, enlightened, abstract principle, founded on the revealed truth of God, and sanctioned by the fullest experience both of ancient and modern times in the Church's history. Holding such opinions as he did on this head, what could he do but demand the liberation of the Church from all State control? and, standing on such ground, who can wonder that the demand, when made by such an one as he, came forth in words that made themselves felt as words of power alike by friend and by opponent?"

It would be easy, and it would be most agreeable also, to those who knew and loved Mr. Burnet, to recall the many entertaining anecdotes which illustrate the readiness of resource;

"The mother wit, that inoffensive light
That never grieves, but always aids the right;"

the delightful ease with which he could soothe an excited, or charm an irritated, audience, and the genial kindness which he uniformly displayed amid the privacies of life. Easy and agreeable, we say, but not possible within the necessarily brief limits of these sketches. It must suffice to close with the quite unexaggerated language of Mr. Miall, in the address delivered on the occasion of Mr. Burnet's funeral:—

We shall place his remains in the silent tomb, feeling that "we ne'er shall look upon his like again." There will be none after his own image and idiosyncrasy to follow him. The type dies with the man. It will be long before the people of his charge, his brethren in the ministry, and the majority, perhaps, of the Free Churches in this United Kingdom, will forget what sort of man he was. That robust and massive frame, that large round head, that broad expanse of brow, that countenance ever beaming with kindness, that physical expression of associated strength and gentleness, power of thought and play of fancy, solid judgment and lambent humour—few of us will find it difficult to recall whilst life and memory last. Wherever they were seen, we may say, without exaggeration, that they "gave the world assurance of a man."

His advancing years led the Church at Camberwell, in December, 1860, to appoint the Rev. J. Pillans co-pastor with him; and his last sermon was preached on his seventy-third birthday, on the 13th of April, 1862. The interval of complete rest, ere he entered on the perfect rest, was very brief; for he died on the 10th of June following—beloved, as well as honoured, with troops of friends, and, we have no doubt, without a single enemy. His burial-place will be found in Norwood Cemetery.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY MIDNIGHT.

THE undignified and almost ludicrous position which the nominal leader of the Opposition occupies to his party, was illustrated by an incident which took place last night. Of course it was the Bradlaugh business. The House was crowded in anticipation of an announcement to be made by Mr. Gladstone as to the line decided upon by the Government. The Premier had recited the terms of his resolution, and some miscellaneous conversation had taken place indicative of the prevailing interest. Then Mr. O'Connor Power rose, and addressing Sir Stafford Northcote as "leader of the Opposition," asked him what course he would take upon the resolution the House had just heard?

Such a question was unusual, as are the circumstances which called it forth. Sir Stafford Northcote was in no sense bound to reply. If he had noticed the question at all he might have given a smart or a severe answer—either calculated to turn aside the point of the embarrassing question. With whatever intent, Sir Stafford was certainly rising to reply. Perhaps he had in his mind a crushing answer; or, perhaps, in the meekness of his nature he was about to answer the question, and take Mr. O'Connor Power and the House into that confidence which should be reserved only for good Conservatives. Whatever he might have been about to say will remain a mystery, for whilst he was yet only half rising there came from below the gangway on his own side peremptory orders to retreat. Who first called out "No!" is not known—whether it was Sir Drummond Wolff, Mr. Gorst, or Mr. O'Donnell. Whichever candidate for the leadership first spoke, the others with rare unanimity countersigned the mandate. At sound of this voice and its answering chorus, poor, placid Sir Stafford resumed his seat.

Mr. O'Connor Power had, however, hit upon a joke which he was not inclined to have spoiled by the interference of these gentlemen. In truth, their interference added fresh zest to the fun, which the Ministerialists were quick to see. Accordingly, he gave notice that he would on the following day put the question; adding, with a sarcastic touch, that since there was some doubt who was the leader of the Opposition, he would address his question by name to the right hon. baronet the member for North Devon. Then Mr. Gorst, nobly accepting the responsibility which he shared with others, of directing the course of the ex-Chancellor of the Exchequer, came to his assistance, and appealed to the Speaker to know whether the question was in order. Mr. Gorst is so frequently on his legs, and in many words says so little when he has assumed that position, that the Speaker may be forgiven if he took no notice of this appeal. One advantage of having relays of possible leaders is, that when one has been snubbed another can come forward. Thus it happened that Sir Drummond Wolff, rushing in where Mr. Gorst had failed, insisted on having a ruling from the Speaker, which, when it came, went

to the effect that as the resolution alluded to was not one for which Sir Stafford Northcote was personally responsible it would not be in order to address to him a question thereupon. The body of Sir Stafford was dragged out of the fight, and temporary peace reasserted itself. But the House laughed heartily over this comical demonstration of Sir Stafford's inability to hold in hand the turbulent spirits who sit below the gangway, and undertake to thwart the action of the majority returned at the general election.

This incident is only one proof of the electric condition of the House in respect to Mr. Bradlaugh and his claim. The mere mention of his name is sufficient to bring to the surface some of the turbulent passion that is below. Mr. Gladstone has deferred the final struggle till Thursday, and there is not lacking evidence that the leaders over the way have determined to prolong it—certainly over the next day. There is no conceivable subject that could better have pleased the ultra-Conservatives than this Bradlaugh incident, which provides them with opportunity for the full discharge of all their bigotry and intolerance. At the outset it also had the additional attraction of promising to involve Mr. Gladstone personally and embarrass his Government. Thanks to the Conservative tact—or to that simple, straightforward action of an honest mind which sometimes works the same effect as tact—this promise has not been fulfilled. The Opposition are directly responsible for the undignified and undesirable position in which the House finds itself. But beyond and behind all this there is the substantial advantage of stopping the progress of public business. Mr. Gladstone was elected by the people primarily to put a stop to certain iniquitous doings. But it was also expected that he would not be content with acting a passive part. This expectation has not been deceived. Legislation of a beneficent kind has been projected, which would fully occupy the House during what is left of the Session. In the absence of disturbing influence this work might well have been accomplished. The Bradlaugh incident, judiciously worked by the Conservatives, has operated in the direction of practically stopping all progress of public business. It is obvious that no new thing can be said on the subject on Thursday. Every man in the House has already made up his mind whether he will vote "aye" or "no" for Mr. Gladstone's motion. All practical purposes could be served if the Premier were simply to rise and formally propose his resolution—the House straightway dividing. By this means a night's work would be done, and a waste of time would be obviated. It is precisely the knowledge of this condition of affairs that will operate in the contrary direction. The Bill down for second reading on Thursday is the Employers' Liability Bill. This measure, unquestionably chiefly designed to benefit the working classes, meets with a strenuous opposition from Conservatives. They know that when it comes to the vote they will be beaten. What they want to do is to prevent it coming to the vote—if possible, to pass over another twelve months without seeing the birth of this inevitable reform. Accordingly, on Thursday, they mean to keep the game going till an early hour in the morning, when they will move the adjournment of the debate, and, if necessary, maintaining through some hours the mechanical process of dividing again and again on that and the alternate motion that the House be adjourned. I understand Mr. Gladstone is fully aware of this intention, and means to grapple with it. It would be a gross abuse of the freedom of debate to endeavour to prolong the discussion over Friday. The object is so obvious that there need be no delicacy in denouncing it from the Treasury Bench, and proclaiming the determination of the Government to bring the matter to a close before the House rises.

The division will be a critical one, and its probabilities are being canvassed with great anxiety on both sides. The unfortunate resolution of Sir Hardinge Giffard, which the House is now imperatively called upon to rescind, was carried by a majority of forty-five, of whom thirty-six were Liberals. In addition there were considerable abstentions from the Liberal side, whilst the coalition of Conservative Churchmen with priest-directed Roman Catholics was solid and comprehensive. It is questionable whether any exertions that can be made (and no exertion will be spared) could bring up another Conservative or another Papist to oppose Mr. Gladstone's resolution. The real issue will rest with the thirty-six Liberals who took upon themselves the responsibility of defeating Mr. Gladstone and the numerous members of the party who completed the most unfortunate triumph of intolerance by staying away when the division bell rang. There is reason to believe that by Thursday night these gentlemen, whose conscientiousness no one questions, will have seen matters in a clearer light, and will begin to suspect that they can scarcely be right when on questions like this they find themselves in opposition to Mr. Gladstone and Mr. Bright and to the Liberal press, both in the metropolis and in the provinces, which has spoken out on this matter with an unanimity and earnestness rarely excelled. I may mention as a matter in which I have authority to speak that Mr. S. Morley, who voted against Mr. Labouchere's motion, will not oppose Mr. Gladstone's. He will abstain from the division altogether.

To-day the House has been once more engaged in discussion of Mr. Forster's "new Irish Land Bill." This is the name by which it is most generally known, albeit a measure of but a single clause. Its official name, Compensation for Disturbance (Ireland) Bill, is too long for convenient utterance. Moreover, it suits the Opposition to treat it as a new Land Bill in order briefly to mark their sense of its importance. Doubtless a great deal of the terror which possesses the party in view of this Bill is simulated. At the same time, it is true that it has created in the ranks of the landowners a profound sensation. This is testified to by the presence of a throng of the great titled landowners in the kingdom in the gallery of the House of Commons

whenever this Bill is down for discussion. When, in his correspondence with Mr. Bradlaugh touching an incident in the lobby, Lord Norton pointedly stated that what happened took place "whilst he was waiting to enter the gallery to listen to a discussion on Mr. Forster's Land Bill," it was thought that his lordship was very cleverly making an excuse for his appearance at this particular crisis in the House of Commons. But the number of peers present to-day was very little less than last Friday, when it was expected that there would be a repetition of the Bradlaugh scene.

The managers of the Opposition are too astute not to see the opportunity which this Bill offers them. Before Mr. Gladstone took office it was stated by them that he would straightway undo all arrangements of foreign policy undertaken by his predecessors, and that England as a treaty-making Power would be disgraced in the eyes of Europe. The moderation of the Premier's course on assuming office gave the lie to these cunningly devised fables. It is a safer and more familiar accusation to describe him as a spoliator of property, and to array against him the serried and alarmed ranks of landowners. This is being done under cover of an attack on this Bill. The most violent speeches are made against it in the House and out of it, and the word has gone forth that every means of obstruction should be used to delay its passage. Hence the remarkable outbreak of eloquence which has kept the House enchained, if not enthralled, this afternoon, and which at the adjournment of the debate still leaves seventeen Conservative orators on the list of the Speaker.

THE HANDEL FESTIVAL.

THE seventh Triennial Handel Festival was brought to a close on Friday by one of the finest performances of *Israel in Egypt*—an oratorio which has passed through many vicissitudes. Composed before the *Messiah*, it was finished in the short space of seventeen days—an astonishing proof of the great composer's facility. The first performance at the King's Theatre in 1739 was a complete failure—a small choir and band being quite inadequate to interpret so colossal a work. Though, to suit the fashionable taste, Handel afterwards interpolated the oratorio with operatic airs and ballads, it did not increase in public favour. Not till the work was revived in 1838 by the Sacred Harmonic Society in its pristine integrity, with the requisite aids and appliances, were its transcendent merits understood. Since that time, *Israel in Egypt* has grown in public estimation, and the Festivals at the Crystal Palace have made it possible to produce the oratorio on a scale suited to its sublime theme and dramatic choruses.

Israel in Egypt as naturally brings the Handel Festival to a close as the *Messiah* opens it, and the style in which it is rendered is a severe test of musical culture and proficiency. On Friday the multitudinous singers who occupied the great orchestra were on their trial. The oratorio is nearly all choruses, following each other in rapid succession. There are actually twenty-nine, with scanty recitatives or solos interspersed, and few pauses. From first to last they were rendered—declaimed, we may almost say—with unflinching vigour, from that which describes the sufferings of the Israelites leading on to the unique description of the plagues brought upon their oppressors, to the triumphant jubilation which culminates in "The horse and his rider." The last was delivered with as much fire and finish as the first. It is quite safe to say that these grand combinations of harmony, in which the fugue often plays a prominent part, have never been interpreted with greater accuracy and cumulative force, and the really splendid efforts of the choristers visibly told upon the auditors, whose interest for the entire four hours was sustained without flagging. On the one side there was a perfection of discipline that made the huge mass occupying the orchestra sing together as a unit under Sir Michael Costa's magic wand; on the other many thousands of listeners, whose musical culture must have reached a high standard to relish this long succession of massive choruses, and to appreciate all these fine artistic effects. When compared with 1739, the progress seems to be immense. There were probably hundreds on Friday—to say nothing of the other days—who, with unflinching patience, stood for these long hours in a crowd so as to lose nothing. To undergo this, they must have high appreciation. When people talk so glibly of the superiority of Germans in this respect, such things as these should be remembered. Complaint has been made that the conductor enlists on behalf of the general effect more noise than is compatible with purely artistic objects. If the area were more circumscribed than the central transept of the Crystal Palace there would be great cogency in this criticism. But for all but those in the foremost rows of listeners, the brass instruments and the drums were fairly proportioned, and they certainly heightened the general effect. In the "Hailstone" chorus, the dramatic force of which is unequalled, this adjunct was essential. In many others, also—such as "But the waters overwhelmed their enemies," "Thy right hand, O Lord," and "The horse and his rider"—the brass instruments give the requisite aplomb, and add to the momentum. Yet it was possible to produce diverse effects. There were piano passages—such as in "He led them forth like sheep," and many others—where the conductor succeeded in combining the most subdued harmony with distinct articulation.

As we have said, the solos in *Israel in Egypt* are quite subordinate to the great choral display, and are not to be compared for sweetness and devotional elevation with those of the *Messiah*. Madame Patey, as leading contralto, Madame Lemmens-Sherrington, and Miss A. Williams did their best with the material at their command. Messrs. Bridson and King, in the celebrated bass duet, "The Lord is a man of war," elicited well-

deserved applause; and Mr. E. Lloyd declaimed the dramatic song, "The enemy said," with a fire and force that provoked unanimous applause, and obtained an *encore*.

The general feeling that there has not been a more successful Handel Festival is, in our view, fully justified. That the vocalists have been of the highest order, and that they finely illustrated the rich, varied solos that abound in the great master's works, was seen in the performance of the *Messiah* on Monday and the lovely melodies that formed so large a part of Wednesday's programme. On each day the fine quality of the voices and the proficiency of the choir were manifest. They made light of the most difficult passages, and exhibited a readiness to take up the points and a freshness and enthusiasm in interpreting them, which have never been surpassed. The enthusiastic applause which at the close of Friday's performance broke forth from all parts of the vast area was a well-merited tribute of approval to all who contributed to the grandeur of the festival, not the least to Sir Michael Costa, whose skill and untiring energy were never more conspicuous. Fine weather throughout aided the general result. The arrangements for the comfort of visitors were perfect, and the Sacred Harmonic Society and Crystal Palace Company have, we are glad to understand, been able to combine pecuniary success with the satisfaction given to the public.

THE CENTENARY OF SUNDAY-SCHOOLS.

THE Sunday-schools Centenary has been celebrated in the metropolis and throughout the country by a series of services, the programme of which will not be completed until the close of the present week. On Sunday last, the importance of giving attention to the religious training of the young was enforced from many pulpits, both of the Free and State Churches. On Monday, in the metropolis, there was a crowded gathering in the Guildhall, embracing an equal number of members of the Established Church and Nonconformists of various denominations, who were admitted by ticket. The Lord Mayor presided, and was accompanied by Sheriffs Woolton and Bayley, and his lordship's chaplain, the Rev. J. Russell Stock. On the platform were the Archbishop of Canterbury, the Earl of Aberdeen, Lord Hatherley, Lord and Lady Mount-Temple, the Dean of Westminster, Sir Charles Reed, M.P., Mr. Alderman Cotton, M.P., Mr. Alderman McArthur, M.P., Rev. Canon Legge, Colonel Griffin, &c.; Messrs. W. H. Groser, F. J. Hartley, A. A. Benham, and J. A. Tresidder, secretaries of the Sunday-school Union; Mr. Samuel Toone, hon. sec. of the Convention Committee of the Sunday-school Union; Mr. John Palmer, secretary of the Church of England Sunday-school Institute. There were present a large number of delegates representing not only the provinces, but distant countries. Proceedings having been opened with the singing of the hymn, "All people that on earth do dwell," prayer was offered by the Rev. J. Russell Stock.

THE LORD MAYOR, who was received with cheers, said in the name of the Corporation and of the citizens of London he had pleasure in giving to that assembly a cordial greeting and welcome. To him it appeared that nothing could be more appropriate than that the Centenary of Robert Raikes' great work should be commemorated in that grand old place, the Guildhall of the City of London. (Loud cheers.) He rejoiced that the Church of England and Christians of all denominations were so well represented on that platform. (Cheers.) If Robert Raikes could only see that great assembly met 100 years after he commenced his work, he would feel that the work had been blessed, and he would be thankful that a movement which he commenced with a few children had resulted in there being 5,000,000 Sunday-school scholars and 500,000 Sunday-school teachers in this kingdom alone.

The Archbishop of CANTERBURY moved the first resolution: "That this meeting, inspired with feelings of profound thankfulness to Almighty God for the blessing vouchsafed to Sunday-schools during the past 100 years desires on the occasion of the commemoration of this Centenary to acknowledge the benefits which have accrued from their establishment to the whole of Christendom." He said it would have been strange if, when their Lord had said, "Suffer little children to come unto Me, and forbid them not," His followers at any period of the Church's history had been altogether insensible to the great duty of training the young to the knowledge of the Gospel; and many a poor Christian saint had had his or her heart stirred by the sight of little children wandering in the streets uncared for and untended, and had gathered them together for Christian instruction. But 100 years ago Robert Raikes began at Gloucester a regular system of Sunday-school teaching which he lived to see extending its influence all over the country. Could they doubt that it was the Spirit of God which said to him when he was almost oppressed by the thought of the difficulties of the work which he was undertaking, "Try." No voice of which they read in the Old Testament, summoning the servant of God to some great work for his Master, more distinctly came from heaven than that voice which spoke to Robert Raikes' conscience, and told him amid all his difficulties to "try." (Cheers.) One hundred years had passed since that particular work was begun, and many of them had lived through half of that time, taking an interest in the political state of the nation, and in all the great changes which had come over their land; and they now rejoiced in a thousand signs that there was more spiritual improvement around them than there was when they began their course. He earnestly desired that those who loved Christianity might join hand in hand. In the Sunday-school work they had opportunities of uniting for the maintenance of their common Christianity. Let them resolve that their comparatively unimportant divisions should disappear in their union in the cause of Him who died for their salvation. (Cheers.)

SIR CHARLES REED, M.P., chairman of the Sunday-school Union, in rising to second the resolution, said that he had been for nearly fifty years actively engaged in Sunday-school work. Standing in the centre of the City of London, and in the presence of its chief magistrate, he could not but contrast the present state of the metropolis with its condition a century back. In June, 1780, London was in the hands of a fierce and lawless mob, incendiary fires were burning in every direction, the trained bands were called

out, the military were quartered in St. Paul's Cathedral, the Lord Mayor was summoned to the Council, and on the Mansion House was posted a Royal Proclamation in the following words:—"The outrages committed by bands of desperate and abandoned men in various parts of this metropolis have so far overborne all civil authority, and threatened so directly the destruction of all property, and the confusion of every order in the State, that I feel myself obliged by every duty and affection to my people to suppress in every part those rebellious insurrections, and to provide for the public safety by the most effectual and immediate application of the force entrusted to me by Parliament." Such was the state of that metropolis, and the whole kingdom was in much the same condition; men's hearts failed them for fear, and the nation was declared to be on "the brink of ruin." (Hear, hear.) Ministers of State and judges deplored the great delinquency of the times, and notably Judge Garrow, charging the grand jury of Gloucester, spoke in urgent terms of the enormous increase of capital crimes and the universal depravity of the people. Of this period Lord Mahon said: "Throughout England the education of the labouring classes was most grievously neglected," and then he bore the following honourable testimony:—"Among the principal means which, under Providence, tended to a better spirit in the coming age may be ranked the system of Sunday-schools, in the institution of which the main praise belongs to Robert Raikes." (Cheers.) That event, unimportant at the time, was now celebrated by them with grateful enthusiasm; but how humbly Raikes thought of his work must be seen when he said:—"It is a harmless attempt if it is productive of no good, and it is intended to check the deplorable profanation of the Sabbath day." Undoubtedly the cottage school of Gloucester was not the first Sunday-school, for many isolated schools were set on foot, and two centuries before one was established in Rome by Cardinal Borromeo; but Raikes publicly recommended his plan in his own newspaper, and he addressed a letter, in June, 1784, to Sylvanus Urban, of the *Gentleman's Magazine*, describing his work, upon which the editor said, "It is with pleasure we give a place to this benevolent plan, which promises fair to transmit the name of Mr. Raikes to latest posterity." (Cheers.) The origin of this great work was, therefore, clearly traceable to the school at Gloucester, and it reminded him of their noble river, which had its source in the same county. A few weeks ago he visited Thames Head, a little spring rising among the Cotswold Hills, and of such small force that a single man might temporarily check its flow. But that stream was rushing through their city that day in a mighty volume, and bearing upon its ample waters out to the ocean the commerce of the world. (Cheers.) So the twenty children and one teacher of the single school of Raikes was represented that day by four and a half millions of children in the United Kingdom, by six and a half millions in the United States, and by a grand total in all nations of at least twelve millions of scholars under Christian instruction every Sunday by a million and a quarter of voluntary religious teachers. (Great cheering.) That was the spontaneous growth of the nineteenth century, and all they could say was, "It is the Lord's doing, and it is marvellous in our eyes." Adam Smith's prediction, uttered many years ago, that "no plan promised to effect a change of manners among the people with equal simplicity since the days of the apostles," had surely been fulfilled, and it is not too much to say that to it were mainly owing the fortitude, forbearance, and law-abiding spirit of the people in times of trial and popular distress. (Cheers.) There were present that day 300 delegates from foreign lands, who united in looking back upon the past with gratitude and forward with earnest hope and prayer that the Sunday-school of the future might be an institution of higher influence and wider usefulness, and, though no appeal was made for funds, it was hoped that the merchant princes of London would respond to a call for at least £25,000 for a loan fund to aid in the extension and improvement of Sunday-schools. (Cheers.)

The Earl of ABERDEEN, in supporting the resolution, said they had often heard that it was the duty of laymen to take part in the great work of the universal Christian Church, and it was to laymen that the happy results of Sunday-school work were mainly due.

Rev. Dr. VINCENT, of New York, said in the United States, which he represented on that occasion, there were 82,000 Sunday-schools, and 836,000 Sunday-school teachers; and there were altogether 6,600,000 Sunday-school scholars. In his country Christian men felt that everything depended on the religious education of the people, and they looked to Sunday-schools as the great means of diffusing such education among the masses. If people of different European nations had all been educated in Sunday-schools, American citizens would gladly welcome them as emigrants. (Laughter and cheers.) The resolution was then put and carried.

Rev. Dr. MORLEY PUNSHON moved—"That in view of the incalculable amount of good which has been achieved through the development of the Sunday-school system during its century of existence, and its great importance as an agency to every section of the Church of Christ in promoting the religious education of the young, this meeting invites all Christians to make the present opportunity an occasion for earnest and prayerful effort in regard to the further development and progress of Sunday-schools." He said 200 years ago there was a grand pageant in that city representing the progress of Truth dispelling the mists of Barbarism and Ignorance; and he thought that meeting, with the Lord Mayor at its head, might be regarded as representing the fulfilment of what that pageant predicted. The idea of the religious training of the young was as old as the days of Joel, and was found associated with the beginning of Christianity; but Raikes was the systematiser of the Sunday-school enterprise. (Cheers.) The rev. gentleman then spoke of the results of the work politically, socially, morally, and religiously, and, in concluding, he remarked that the Sunday-school had now become a constituent in every well-ordered State, and a necessity of all healthy Church life.

Lord HATHERLEY, in seconding the resolution, mentioned that he had been a Sunday-school teacher for about forty years in the adjoining city of Westminster. One of the great merits of the Sunday-school system was that a school was so easily provided if men only put their hearts to the work. The poor children for whom Sunday-schools were chiefly designed wanted the society of other children, and it would not do when they had been taken from the streets to treat them rigidly, or, while you were trying to cultivate their affections, to set them the example of a bad temper. (Hear, hear.) During his forty years' labour as a teacher he had never told children that such and such teaching was wrong, but had simply taught them what he thought was

right. Let teachers be serious, but let them also be cheerful, and let them try to avoid wearying the minds of the young.

The resolution having been put and carried, Mr. Alderman COTTON, M.P., proposed a vote of thanks to the Lord Mayor for his kindness in presiding, and for granting the use of the Guildhall.

Mr. Alderman M'ARTHUR, M.P., in seconding the motion, said the Lord Mayor had requested him to mention that he had received on that occasion from Mr. Spottiswoode a copy of that very interesting work, the Centenary Edition of the Teachers' Bible.

The motion having been put by the mover and carried by acclamation, and the Lord Mayor having returned thanks, the meeting sang the doxology, "Praise God from whom all blessings flow," after which the PRIMATE closed the proceedings with the benediction.

INTERNATIONAL CONVENTION AT THE MEMORIAL HALL.

On Monday afternoon a conference of delegates was held in the large hall of the Memorial Hall, Farringdon-street. Sir Charles Reed, M.P., presided in the earlier, and Vice-Chancellor Blake, of Canada, and President of the Canadian Sunday-school Union, in the later stage of the proceedings, and on the platform were the Rev. S. Green, Pasteur Jaulmes Cook, and Pasteur Paumier, from France; Mr. W. Brockelmann (Germany); Rev. Dr. Vincent, of New York; Mr. W. Chidlaugh, of Philadelphia; and a number of other delegates. The proceedings having been commenced with the singing of a hymn, and with prayer offered by the Rev. S. GREEN.

The CHAIRMAN (Sir C. Reed) said they had that morning witnessed a large gathering on a united platform, and he should have desired that all their councils and conferences should have retained that platform. But that was not found to be practicable, and he presumed that most of those who attended that conference would be members of the various Nonconformist bodies. He welcomed their American brethren who were present to that Memorial Hall. Many of them had stood, as he had, on Plymouth Rock, and when he told them that that hall was built in memory of those who were chased out of the country by the tyranny of the Stuarts, they would have a fellow-feeling in glorying in a building like that. After adverting to the various claims made as to the originators, he mentioned that when Sunday-schools were founded in this country they were much attacked. They were attacked by prelates from the pulpit. The Bishop of Rochester notably denounced them. Rowland Hill became their apologist, and published a pamphlet in 1811. He established four schools. In the early part of this century the Nonconformists laid hold of this new thing, and their Sunday-schools became voluntary institutions. Originally the teachers were paid at the rate of a shilling a day, and in 1797 the sum of £517 was paid to teachers; but at Robert Raikes' death in 1811 the payment was reduced to 3s. No one knew the name of the teacher who first refused payment, but they did know the town in which it was first refused, and that town was Oldham. Robert Raikes wished the schools to be of a religious character, but there had been such a disgraceful neglect of education that it was found necessary to teach reading and writing, and even arithmetic. But now, under the new state of things, the children learned these things in the common schools, and, therefore, the time formerly devoted to secular teaching was now devoted to religious teaching, which was a matter for devout thanksgiving and congratulation. Their object before was vague and benevolent, now it was strictly defined, and was understood by all teachers to be nothing less than conversion. In conclusion, he stated that the particular subject before the conference that day was the past history of the Sunday-school system, on which several papers would be read.

Mr. J. A. COOPER, of Birmingham, read the first paper. Just as there were Reformers before Luther, so there were several who made isolated attempts to found Sunday-schools, but it was Robert Raikes who first made vigorous and systematic efforts in this direction. He was the first to establish Sunday-schools as distinct institutions, and the earliest to make their existence known to the world. The first schools were held in small buildings with low ceilings. These had been much improved of late years, though they could not vie with the elegance of the schools in America. He also traced the gradual improvement in the system of teaching, and the advanced culture and efficiency of the teachers, and pointed out that simultaneously with the improvement in the buildings and in the method of teaching there had been an increase in the number of scholars.

Rev. J. H. VINCENT, D.D., of New York, read a paper on the progress of Sunday-schools in the United States of America. It was in harmony, he said, with the great law of progress that what England conceived, America should execute. England's dreams were America's deeds; and the indebtedness of the actor to the dreamer was not forgotten. In America all branches of the Church had joined the movement, and the Sunday-schools were regarded as integral parts of the Church, and he described in detail the organisation whereby the work was carried on, county and State conventions being held under the auspices of the American Sunday-school Union, the result being that there are more than six million scholars in the schools. Dealing next with the method of teaching, he spoke in terms of high praise of the international uniform lesson, the universal adoption of which in America, he said, had added greatly to the interest excited in the schools, and tended much to promote a general study of the Scriptures.

Mr. H. E. WADE, of Melbourne, read the next paper, which gave an account of the Sunday-school in the colony of Victoria. Sunday-schools, he said, were first founded in the colony in 1835. The population was now close on 900,000, and they had 12,000 teachers and 200,000 scholars. He had heard of healthy rivalry between English and American Sunday-schools. In Australia they tried to make their school a combination of the good in both. A children's church had been established there. The speaker gave details of the Sabbath-school system at the Antipodes.

The Rev. W. MILLARD, of Toronto, gave an account of the schools in Canada and the North American provinces, in which he traced their history from 1804, when a school was started in Liverpool, Nova Scotia, down to the present time, when there are some 43,000 teachers and some 356,000 scholars.

Mr. EDWARD GLANVILLE, of New Zealand, read a paper on the history of Sunday-schools in the northern island, and stated that there are now 121 schools, 1,131 teachers, and 10,521 scholars.

The International Conference was continued on Tuesday,

under the presidency of Mr. G. Williams, when several delegates gave reports of a gratifying character on the position and prospects of Sunday-schools on the Continent of Europe.

SUNDAY-SCHOOL CENTENARY MEETING AT UNION CHAPEL, ISLINGTON.

A Sunday-school Centenary meeting was held on Tuesday night at the Union Chapel, Islington, the Rev. H. Allon, D.D., pastor of the church, in the chair. There were also present on the platform Rev. Paul Cook, Paris; Rev. W. Friggen, Vienna; Hon. Vice-Chancellor Blake, Toronto; Rev. J. H. Vincent, D.D., New York; Hon. P. S. Danforth, New York; Rev. W. O. Simpson, Bradford; Rev. Mr. King, Highbury Chapel, and Mr. F. Hartley. A hymn having been sung, and prayer offered by the Rev. Mr. KING,

The CHAIRMAN said it was not his purpose to detain the meeting more than two or three minutes. His voice was heard so frequently in that place that he thought they might be more desirous to hear the gentlemen who had come there that night from different parts of the world to speak to them. Then he had his little say last Sunday on Sunday-schools, so that there was no need to express his personal sympathies on that occasion. Yet he might take some note of its importance and of the special beauty of Sunday-schools. The work in these schools was work in the spring time, the time of flowers, and there was a sort of sentiment in it which belonged to no other department of Christian work. When mature men, as some illustrious men had done, could find enjoyment in teaching a Sunday-school, as in the case of Lord Selborne, he was not sure that the influence that reacted upon themselves was not as useful as anything they could experience. But looking at men bringing their minds into communion with those of young children, all would feel that there was a peculiar sentiment about it. It was not often, the speaker continued, that things went wrong in a Sunday-school, and if they went wrong in teachers' meetings he expected that the teachers' classes would go very far to make everything right. He only marvelled that Sunday-schools had not been discovered sooner. Of course it was not to be supposed that little children were ever neglected in the Church of Christ. They had always been the peculiar care of pious parents and of the Church; but Sunday-schools, as now organised, had been the source of so much benefit that the wonder was they had not been discovered till the eighteenth century, and that in this nineteenth Christian century they were only celebrating the centenary of Sunday-schools. There was nothing so healthful in the Church as engaging in spiritual work. For his part, he would not undertake to keep a church in order if it would not engage in some earnest Christian work. They might depend upon it that there was nothing that made church life so pleasant, or church government so easy, as having its hands full of work; and he thought there was nothing better than teaching religion to the young. The proper time to begin that teaching was in childhood, and all their most devout men would be found to have had their training in the Sunday-school. They had in Sunday-schools also a source of great harmony in the Christian life, without which church life would be very much marred. Sunday-school teaching did not stand in the way of any other work. Men engaged in that work were enthusiastic about it, and looked upon it as the best work; but a man who had not much enthusiasm in his work would not be of much worth in this world. In conclusion, the speaker said he was sure they would have a meeting of great interest, and if they were to live another hundred years to another centenary they would look back with pleasure to having heard of the great progress that had been made in Sunday-school work.

Mr. F. HARTLEY, of the Sunday-school Union, here read a statement emanating from that body asking for pecuniary help for more teachers and more suitable school-rooms, and for more harmony and co-operation in those engaged in the work. The committee of the Union, it was stated, intend devoting a considerable proportion of the centenary donations to the improvement of schoolroom accommodation, another of their plans related to bringing another class of children under the influence of the institution, and they pointed out that the Continent of Europe offered an important field of action in which the efforts of the agents of the society had been already usefully employed. But, after all, they concluded the chief object of the Centenary was to call forth increased intelligence and higher qualifications in the teachers, and especially to induce them more fully to consecrate themselves to their noble work.

The Rev. Dr. VINCENT, of New York, said the Sunday-school was an important department of Christian activity, but it was not everything. He sometimes said he was a Sunday-school man, because he believed in so many things besides. The family, for example, as a school of religion, was infinitely more efficacious than the best Sunday-school. There could be no substitute for the Christian family. It was the first, as it was the best, school. It had the first and the largest opportunity. The affection of the child for the parent, and of the parent for the child, was a constant illustration not enjoyed by any Sunday-school or any minister on earth. The family was the model of God's government on earth, and the father and mother were able to illustrate, as no others could, the authority and law of God. It was a difficult thing to teach a child conformity to the Divine law unless he had had an illustration of that in his family and home; and if the Sunday-school could point to the family as an illustration of the doctrines it taught, its work was half done. Dr. Vincent illustrated this statement by adducing the circumstances of his own childhood, adding that if parents were to spend a little more time on the Sabbath-day in training their children in the doctrines of the Christian life, they would be stronger every way. Never, he said, let the Sunday-school be a substitute for the family in teaching religion; but in mission schools they reached children whose parents had no beneficial influence, and in that case, while holding the children, they should reach forward to secure the parents also. The second point he would insist in was that children should be accustomed to attend the usual public services. He was not sure about children's services, but the ideal congregation was where father, mother, and children were engaged in the public worship of God. He was of opinion that the idea that the Sunday-school was the children's church was a heresy. It was a good thing for the little fellow to sit beside his father and mother in the public congregation; and if the preacher adapted himself to the average adult, the little boy would understand him. The third thing he had to suggest was

that, as the Sunday-school was not the substitute for the family or the pulpit, neither was it the substitute for the pastorate. It was well that the children should know the pastor, not from his appearance in the pulpit, but as the visitor to their house. They did not want the Sunday-school to come between the family, the pastor, or the Church, but that it should supplement all these agencies by making Bible teaching its chief work. The first requisite in Sunday-school operations was consecration on the part of the teacher, and the second culture of the teacher. These made a Sunday-school effective. When he talked of culture, however, he did not mean a knowledge of literature or science. It was not necessary that a man should be a great scholar to make him a successful Sunday-school teacher. One of the most effective teachers he knew taught in a Baptist school at Chicago. Once meeting him, he said, "I am glad to see you. I had 350 in my class last Sunday." This was an adult class, in which the age of each scholar was to be at least sixteen years, and it had been established two years previously with thirty pupils. At the end of the first year they had increased to fifty-two, and at the end of the second to 350; and in the first year the class had furnished fifty-two members to the church, and at the end of the two years 105. Some one asked this man the philosophy of his method of teaching. He said his plan was, early in the week, to find his lesson for next Sunday, to think and pray over it all through the week, till he got so full of it that he must teach it or die. And he taught it. This was what he (the speaker) called culture. A man could not know too much; but let him be a constant student of the Word of God for the sake of bringing souls to Christ—that was the culture he wanted, and the more he had of it the better. What was needed everywhere was a higher standard for Sunday-school teachers—a spirit within them which would lead them to consecrate themselves, and acquire all the culture they needed. In conclusion, the speaker said he wanted to see a committee of men and women from both sides of the Atlantic who had attached themselves to various departments, and had made them their study, to draw up a plan by which Sunday-school teachers might be instructed and brought up to their work—brought up to a higher level—and the blessing of God would rest upon them.

The Rev. W. PRIGGEN had come to talk about Austria. In that big country, with its eighteen different languages and nationalities, he had seen and heard a great deal, and the last and most impressive on his memory was connected with the great war that had recently taken place. A poet had said that he had never heard anything so impressive as the march of a multitude of soldiers, but when he saw the hosts of Russia and Turkey he thought how much more impressive would be the march of millions of children round the throne singing the praises of the Lamb. If he looked back at the state of Austria a hundred years ago, at the time when Sunday-schools were founded in England, he found that next year they would have to commemorate the centenary of their religious freedom. A hundred years ago men and women in Austria were persecuted and imprisoned on account of their religion, but, thank God! that time had passed away. There were not, however, many Sunday-schools in Austria, and it was difficult work to establish and carry them on there. It was a bigoted Roman Catholic country, but still they were marching onward. They were not frightened because of the penalties to which they were exposed. Why should they be? He was not one who held a banner over them. They, however, wanted the sympathy and encouragement of English Christians, and they could not have too much of it. Sunday-schools in Austria were an institution of the last three years, he might say. The first had been commenced by the Rev. Dunlop Moore and Count Bernstoff, but it did not last long; and the man who was instrumental in re-establishing it was a member of the Sunday-school Union. That Sunday-school ultimately prospered exceedingly, and it had now grown to a stately tree, spreading its branches all over Vienna. The Sunday-school system was quite new in these Continental countries. In the Austrian Empire much remained to be done. In Hungary, with a population of fourteen or fifteen millions, there were not more than eight Sunday-schools, and there were besides the Hungarians and Germans, Croats, Poles, Ruthenians, and many other nationalities all remaining in darkness, with no idea of the truth as it is in Jesus. After giving one or two examples of the good work done in the Sunday-schools of Austro-Hungary, the speaker concluded by appealing to the meeting not to cease to pray that the light of the Gospel might spread over all these lands to the glory of God the Father and His Son, Jesus Christ.

The Rev. W. O. SIMPSON, of Bradford, who announced himself as a foreigner from Yorkshire, and claimed in addition to stand on the platform in support of foreign Sunday-schools on the ground that he had been engaged in mission work in India, described the meeting at the Guildhall that day, and remarked that if Raikes, Mrs. Ball, and other originators of Sunday-schools could have seen to what importance their small beginnings had grown they would have been afraid to embark in the enterprise. It was, however, a part of the scheme of Providence to cause the weak things of the world to confound the mighty. He next referred to the great influence exercised by Sunday-schools upon public manners and morals in England. He did not want to forget the degrading sin of drunkenness, which disgraced and degraded the country; but a hundred years ago prize fights, bull baiting, and other violent amusements were habitual, and although those were now suppressed by the Legislature it would have been powerless to suppress them but for the support of an enlightened public opinion, for which they were indebted to Sunday-schools. And now, in these days, if they could get hold of those who would be the mothers and fathers of the next generation, then the nation would advance still farther in the path of purity and truth. On the Continent there was a confirmed infidelity in the men and superstition in the women; but they had the children, and out of the mouths of babes and sucklings God ordained strength.

The Hon. Judge DUNFORTH, of New York, said that when the meeting at the Memorial Hall was in progress he had strolled to the Old Bailey. Entering the court, he found that the judges were dressed a little different from their judges in New York, and the barristers had something on their heads that they did not wear in his country. He said to himself that a hundred years from this time there would be a great change in the Old Bailey. If he were to come back a hundred years hence he should not find so many of these fellows. It would not be necessary to have so many judges a hundred years hence; and why? There was an army coming along which was going to take possession of all these offices. He could speak from experience that he never had to pronounce judgment in the criminal court upon a Sunday-school scholar, and he had

had arraigned before him seventy men in a morning, but not a man of them came from the ranks of the Sunday-school. The time was coming when the boys of these schools were to become men, and they were not to be dealt with by those who were learned in the criminal law. The temperance army went hand in hand with the Sunday-school both in England and in America, and in every other country. He had heard nothing yet said in all these meetings about forming temperance societies in connection with Sunday-schools. They had them in America, and they were telling upon the schools, upon the Church, and upon the community. They had a great statesman in their country of whom it was said that he could talk the longest and say the least of any man in the country, and it was proposed to employ him in diplomacy. But if they educated their people in the Sunday-school, they would have no necessity to talk about reduction of armaments. They would not want in this or in any other country such a drag on the resources of the world by large standing armies. Men would be producers who were now marching up and down all over Europe in military costume, and it would not be necessary to ask questions in Parliament as to whether it was best to have a conference and a disarmament, because, with the Sunday-school in full success, and temperance triumphant, there would be no necessity. Every country would be protected in the strength of its people, and not in the strength of its armaments. Thus, the speaker concluded, he had presented to them another side of this question, for he did not think it necessary to speak in favour of Sunday-schools in that city, because he had been surprised to see what was doing in them in all parts of the kingdom. Standing shoulder to shoulder, and hand in hand, they would go forward with their grand work as long as their energy remained, and when they were obliged to give up there would be others to engage in it, and in a hundred years bring about a millennium.

Pastor PAUL COOK said it was not often that he had to address so large an audience as that now before him. Everybody, he continued, was in the habit of looking at things from his own point of view, and he (the speaker) would present to the meeting the Sunday-school system as it ought to be adapted to France. It was a question sometimes put to him whether the Sunday-school system was adapted to France, as it was thoroughly an English thing. But he was fully convinced that there was not a country in the world in which Sunday-schools were so necessary as they were in France. In the first place the Sunday-school was absolutely necessary in France because it was a distinctly Protestant institution. It had sometimes been asked whether there were in that country any Roman Catholic Sunday-schools. To that he emphatically answered "No." Popery and Sunday-schools were so much apart that Roman Catholics would not have these schools. The devil would never fight against himself. When Roman Catholics established such schools, they turned out to be shams, and were generally started to draw the children from the Protestant institutions. There were two or three principles without which Sunday-schools could not exist. The Bible must be the text book, and that has never been the case in Roman Catholic schools. The teachers must be laymen, and in the Catholic Church laymen are not allowed to teach. Sunday-schools were necessary to France, because they were distinctly Protestant and Evangelical and anti-clerical institutions, which last was an important point in the face of the changes in the national system of education now taking place, the Government intending to make all the national schools secular institutions, and introduce class-books, from which all reference to religion would be rigorously excluded; while formerly these institutions were conducted on the denominational system, and religion taught in them. There was room in France for much work in extending Sunday-schools, there being at present not much more than a thousand in the country.

The Hon. Vice-Chancellor BLAKE, Toronto, next delivered a short address, and the proceedings were afterwards closed with prayer and praise.

SERVICE AT ST. PAUL'S CATHEDRAL.

At seven o'clock on Monday evening there was a commemorative service under the dome of St. Paul's Cathedral, the congregation being very large. The Special Sunday Evening Choir, assisted by the Lincoln's Inn and Temple boys, led the singing, in which the congregation for the most part joined, Dr. Stainer presiding at the organ. The hymn after the third Collect was that commencing "O God, our help in ages past," that immediately before the sermon being "O Thou who makest souls to shine." The preacher was the Archbishop of York, whose text was the 16th verse of the 21st chapter of St. John's Gospel. He said the friends of Sunday-schools might take these words to themselves—"Lovest thou Me? Feed My lambs." For a century they had acted on that lesson; and had rescued England from the state of moral degradation into which she had fallen in 1780. There were then few missions, little education. One hundred years ago few could read; in 1878 the proportion was more than 70 per cent. of the population. The progress in church building and other good works were in proportion. In nothing was progress more conspicuous than in Sunday-schools. No other work, he said, in concluding, had been done with so much alacrity; it had blessed teachers as well as scholars; and it would be their own fault if a work so plainly good and so greatly blessed should die out. A collection was then made on behalf of the Church of England Sunday-school Institute, after which the "Hallelujah" chorus was sung, and the congregation was dismissed by the Archbishop with the benediction.

SERMON AT THE CITY TEMPLE.

On Monday evening the Rev. R. F. Burns, D.D., of the United States, preached a sermon to the delegates at the City Temple. Taking for his text part of the 34th and 35th verses of the 2nd chapter of Daniel—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet. . . . And the stone that smote the image became a great mountain, and filled the whole earth"—he in an eloquent discourse, which lasted more than an hour, showed that the little stone which was cut without hands represented the Christian Church being founded without the power of man, and as the stone became a great mountain, so would the Church become the great power in the earth, and applying this truth to the particular object of this commemoration, he expressed the belief that Sunday-schools were part of the great instrumentality which God was employing for the conversion of the world.

MEETING AT EXETER-HALL.

On Tuesday evening a meeting of the friends of the Church of England Sunday-school Institute was held at Exeter-hall, under the presidency of the Bishop of St. Albans, who declared that, as between Churchmen and Nonconformists, there was a pretty equal division of honour in the matter of Sunday-school work. The Bishop of Meath, Canon Barry, Vice-Chancellor Blake, Lord Justice Thesiger, Lord Mount Temple, and the Bishop of Tasmania (who stated that, by their request, he represented at this conference the Nonconformists, as well as the Churchmen, of that colony) were among the speakers. Resolutions were adopted in favour of raising a building for the Institute at a cost of £15,000, and restoring the schools of St. Mary de Crypt Church, Gloucester.

THE STATUE IN ESSEX-STREET, STRAND.

On Saturday afternoon a considerable number of persons assembled in front of the Unitarian Chapel, Essex-street, Strand, to witness the unveiling, by Mr. Richard, M.P., of a statue representing a Sunday-school boy reading a Bible, and seated on a pedestal of Portland stone and polished granite, which has been erected and placed in the fore-court of the chapel under the auspices of the London Sunday-school Auxiliary Association. The frieze of the pedestal is of Sicilian Marble, on which are engraved Christ's words, "Feed My Lambs." The boy (who is of life size) is seated with an open Bible on his knees, and looking up with an interested expression for the (supposed) teacher's explanation of the Bible lesson. The pedestal has a bowed front, with the following inscription:—"Erected to commemorate the Christian efforts of the originators of Sunday-schools (members of various Churches), from the time of Cardinal Borromeo, 1580, to that of Theophilus Lindsay and Robert Raikes, 1780; in gratitude to God for His blessing on Sunday-school labour, during the past century, and in fervent hope that the time may soon come when differences of opinion may no longer separate disciples of Christ in works of usefulness. 1880." "By this ye shall know that ye are My disciples, if ye love one another." On the sides of the pedestal are carved the following names of the originators of Sunday-schools: "Cardinal Borromeo (Roman Catholic), Milan, 1580; Rev. Joseph Alleine (Nonconformist), Bath, 1668; Mrs. C. Boovey (Church of England), Flaxley, 1717; Rev. Theophilus Lindsay (Unitarian), Catterick, 1764; Mrs. Catherine Cappe (Unitarian), Bedale, 1765; Miss Hannah Ball (Methodist), High Wycombe, 1769; Mr. William King (Whitfieldite), Dursley, 1774; Mr. James Heys (Presbyterian), Little Lever, 1775; Rev. Thomas Kennedy (Episcopalian), Downpatrick, 1776; Rev. David Simpson (Church of England), Macclesfield, 1778; Rev. Thomas Stock and Mr. Robert Raikes (Church of England), Gloucester, 1780." The figure of the boy is in plaster, but it is to be replaced by one in Sicilian marble, which is already in the hands of the sculptor, Mr. Hugh Stannus, the designer of the model and of the pedestal.

At the time appointed, a hymn having been sung, Mr. Richard said the monument was intended to commemorate the first establishment of Sunday-schools in this country just a hundred years ago. The first Sunday-school was established in the city of Gloucester by Mr. Robert Raikes, and it had been deemed right that an event of so much importance, and which had exercised so salutary an influence on the people of this country, should be celebrated by all the Churches of this land during the present year, and the friends connected with that place of worship had deemed it suitable to erect that monument in commemoration of that event. The boy reading the Bible was symbolical of the great work that had been done in Sunday-schools during the hundred years. The company then adjourned into the chapel, which they almost filled. When they were seated the Rev. R. Spears stated that he believed they had representatives there from all the Churches except the Roman Catholic, and they had members even of that community as well. A letter had been received from Cardinal Manning expressing his profound sympathy with and interest in the celebration they held there that day; and he had also a letter from General Menabrea, the Italian Ambassador, who profoundly regretted that previous engagements, which he could not alter, prevented his attendance, and he was glad to be able to state that Signor Catalina, the Secretary of the Italian Legation, was present. Addresses on the beneficial influence which Sunday-schools have exercised on the Church, and on the community generally, were then given by Mr. Richard, M.P., Alderman Sir J. C. Lawrence, M.P., Mr. C. James, M.P., the Rev. G. M. Murphy, and Professor Carpenter, Mr. Richard and Mr. C. James especially dwelling on the marvellous change they had wrought for the better in Wales. Signor Catalina also addressed the meeting in a short speech, in which he stated that his countrymen took a great interest in this commemoration. He was proud to think that Italy led the way in art, literature, science, industry, commerce, education, and charity, and showed a beacon light throughout the dark ages. England was now the standard-bearer of civilisation, and she had that day paid great honour to the originators of Sunday-schools of all countries and of all Christian creeds. On the motion of Mr. Wade, seconded by the Rev. Mr. Spears, a vote of thanks was given to Mr. Richard for presiding, which brought the proceedings to a close.

At the Sunday-school Centenary Celebration at Gloucester on Tuesday afternoon, Lord Shaftesbury unveiled a statue of Robert Raikes, which will ultimately be placed in Gloucester Cathedral. Mr. Wills, of London, is the sculptor. The Mayor and Corporation of the city attended in state. The Bishop presided, and Mr. Cecil Raikes was one of the speakers. In the evening there was a crowded public meeting at the Shire Hall, at which the Bishop again presided. Lord Shaftesbury was the chief speaker, and dwelt on the importance of Sunday-school teachers' work.

The Channing Centenary, 1880. Reports of the meetings held in April last in London, Belfast, Aberdeen, Tavistock, Manchester, and Liverpool, in connection with the centenary commemoration of the birth of Dr. W. E. Channing have been published in a small volume by the British and Foreign Unitarian Association.

The Gloucester Martyr. The occurrence of a Centenary Celebration with which Gloucester is honourably associated has suggested to Mr. William Higgs the issue of a concise sketch of the life, times, and martyrdom of another Gloucester worthy, John Hooper, Bishop of Gloucester and Worcester.

THE BURIALS BILL.

FINAL DEBATE IN THE HOUSE OF LORDS.

In the House of Lords, on Thursday, on the motion for the third reading, the Bishop of Peterborough anticipated that the amendments passed on the motion of Lord Mount-Edgumbe and the Archbishop of York would vanish in another place; and if any one thought that for the sake of amendments carried by such narrow majorities, and on which the Episcopate was divided, their lordships' House would throw out the Bill when it came back to them again, at the risk of keeping the question open for another nine months and getting a worse Bill at the end of that time, he thought that person would find himself mistaken. He wished to express his unfeigned and sincere gratitude to the noble and learned lord on the woolsack for the anxiety he had shown to do justice to the clergy; but in the two essential particulars in which Her Majesty's Government had departed from Mr. Osborne Morgan's Bill they had not succeeded in effecting what was agreeable to the clergy. That he had ascertained to be the feeling of a large majority of the clergy of his diocese. One of the two points to which he referred was the provision that all burials under the Bill should be Christian; the other was the concession to the clergy known generally as the Convocation clause. The former provision was open to the peril arising from the fact that it was a distinct violation of the principle of religious equality. It would consequently encounter elsewhere the opposition of two parties. One of these was the party who were largely represented in the other House, and who hated the Church of England a little more than they loved Christianity. The other was the party who hated Christianity a little more than they hated the Church of England. He valued the clause himself because it was a recognition by the Legislature that the services in churchyards ought to be Christian; but if those parties succeeded in striking it out of the Bill, he thought that in practice it would be a very little matter. It seemed to him impossible to frame any Act of Parliament a definition of Christianity. If any one could have succeeded in doing that, it was the noble and learned lord on the woolsack. What the clause in reality did was not to define the nature of the Burial Service, but the profession or denomination of the person who supplied it. The result was that any service might be used by any person who on the occasion professed himself to be a Christian. The Rev. C. Voysey had written a letter to show that a particular congregation would be precluded from using a really Christian service which contained the Lord's Prayer, because they would not be called Christian. A person who professed himself a Christian for a single day and abandoned the title the next day might succeed in having an unchristian service performed at the grave. The clergy of his diocese felt strongly that the provision would not prevent non-Christian services, the more especially as the clause did not provide any penalty for non-Christian services, though there was for disorderly services. As to the Convocation clause, it was very serious. Briefly, it amounted to this—that whereas under the existing penal laws of the Church there were three classes of persons over whom the Burial Service might not be read, the amended rubrics in the clause would allow the clergy, with the consent of the kindred of the deceased, to read two alternative services. The title was not his, but he knew that they had already been styled second and third-class Burial Services. That did not remove the grievance of the clergy, and at present they were obliged to read the Burial Service over the greatest reprobate, if he had been baptized or had not committed suicide. Under the clause they might read either of the alternative services; but always provided that they got the consent of those who had most interest in refusing it, from their natural wish not to cast a slur upon their deceased relative. He asked their lordships to consider the serious and dangerous position in which the clause placed the clergy, by obliging them to give a certificate to every one who died. If they performed the full Burial Service that would amount to a declaration that the deceased was worthy of it; if they did not, that would be a declaration that the deceased was not worthy of it. Under this Bill, then the clergyman would be obliged to pass a *post mortem* judgment on the deceased, and to go to kindred and friends and worry them as to the form of the Burial Service. Who were "the kindred" under this Bill? Would the cousin or the cousin once removed come within that category? The next-of-kin might be a person who differed from the deceased in religion, or between whom and the deceased there had been positive enmity. He might be a person whom the deceased had disinherited. Was the kinsman who had been cut off with a shilling to come and consult with the widow as to the prayers which were to be read over the person who had cut him off? The most rev. primate and some of his right rev. brethren were so enamoured with this clause that on account of it they rose to a height of courage in favour of the Bill to which he did not feel himself able to ascend. The most rev. primate advocated the clause as embodying a recommendation of Convocation and removing a grievance suffered by the clergy. It did remove one grievance, but it was by inflicting a larger one. Three years ago the most rev. prelate was not so enamoured of the opinion of Convocation and the clergy, and he begged to remind the most rev. prelate and their lordships' House that there had been a more recent utterance from the clergy of the Lower House of the Convocation of Canterbury than the recommendation in question. He was aware that when the clergy complained that they were not sufficiently represented in Convocation, and the laity that they were not represented in it at all, rather cold comfort was given to them. Moreover, he had to point out that those amended rules recommended by Convocation were passed in different circumstances. He took part in framing them, though at the time he expressed misgivings as to the result; but those amended rules were framed, not to form part of a Burials Bill, but to prevent a Burials Bill from passing, and to give relief to the clergy in the case of unbaptized Dissenters. The necessity for the amended rules was gone with this Bill, because under it those Dissenters could have their own services. To use those rules in this Bill was to use clauses passed with one object for another never intended and never wished for by the authors. The same Convocation which recommended those rules recommended that there should be no Parliamentary legislation with respect to them till certain of the relations between Convocation and Parliament underwent alteration. This application of the rules was in the teeth of that recommendation of Convocation. After this he trusted they would hear less of the defence of the clause founded

on the recommendation of Convocation. In conclusion, he must express his opinion that though the clergy felt deeply wounded by the Bill, there was a growing willingness on their part to pay it, should it pass, a loyal submission. He had pointed out the wisdom of such a course, but he found that no such exhortation to his clergy was necessary. Every one of them rose one after the other and expressed how thoroughly it was their desire that there should be no unworthy or frivolous obstruction of the measure when it became law. He trusted that those who had influence with the Nonconformists would exert them to tolerance in respect of funerals conducted under the Bill. With the view to the better closing of the controversy, he most earnestly appealed to the noble and learned lord on the woolsack to allow a few months or a year to elapse between the passing of the Bill and its coming into operation; and he felt certain that in this matter the bishops and clergy would be true to their ordination vow and promote peace and goodwill among those entrusted to their charge. (Hear, hear.)

The Archbishop of Canterbury said whatever might have been the motives of the Bishop of Peterborough in assisting to draw up the recommendation of the Convocation, he could say that if he meant it to be a means of preventing their lordships from ever taking up the Burials Bill, certainly that was not the view of the majority of those who concurred in it. Criticising the Bishop's remarks on the word "Christian," the Archbishop said the speech of his right rev. brother was calculated to do infinite mischief to the Bill and infinite mischief to himself. He thought that on cool and calm reflection the right rev. prelate would come to the conclusion that it would have been better for the Church, for their lordships' House, and for himself that he had not made those remarks on the word "Christian," for certainly they were calculated to encourage an effort in the other House of Parliament to have it expunged.—The Bishop of Peterborough characterised as "monstrous, perfectly monstrous," the Archbishop's criticism on his speech; he had never said a word approaching the expression of a wish or desire that the word "Christian," in reference to the services under the Bill, should be omitted from the clause. What he had argued was that, notwithstanding its introduction, it would be perfectly inoperative.—The Archbishop of Canterbury declared himself extremely glad that the right rev. prelate had removed a misapprehension and made a distinct declaration of his wish to maintain the word "Christian," but regretted that the right rev. prelate felt it necessary to adhere to his line of argument in reference to the insertion of that word.

The Earl of Beaconsfield thought it would have been very desirable if the most rev. prelate and the right rev. prelate could have managed to be of the same opinion upon the Bill, which he still regarded as both unjust and unwise. He was not, however, prepared to move its rejection; it was quite impossible to stand up for a privilege which the ordained clergy of this country enjoy, considering the attitude taken by the two most rev. prelates, and, at least, half the episcopal bench in its favour. He should have preferred closing all the churchyards and Dissenters' graveyards, and furnishing the country with cemeteries.—Earl Fortescue supported the Bill. In advocating the preservation of recent gifts for the Church of England, he wished it to be understood that he spoke in deference to the prejudices of others, as he had none of his own.—Earl Granville said, after the very severe denunciation of the Bill by the late Prime Minister, it was a great satisfaction to learn that the only alternative which which he could propose was that all the churchyards in the country should be closed. As that alternative would involve the closing of 12,000 churchyards, many of them in country districts and in a condition not unsuited, that he felt sure, was an alternative which would be utterly unsatisfactory to their lordships.—The Earl of Harrowby hoped that the Bill would be accepted by both parties as a final settlement, and Lord Redesdale expressed a hope that a conciliatory spirit would be displayed in the House of Commons.

The Lord Chancellor was grateful to the Bishop of Peterborough for appreciating his endeavours to arrive at as just and equitable an arrangement as possible. He owned he saw no better way to achieve this than to look to those constitutional bodies in which the clergy were represented. When they had come to a conclusion as to what in their deliberate judgment could be done and ought to be done, he felt it his duty, and the Government felt it their duty, unless they saw real, serious, substantial objections to those proposals, to adopt them and incorporate them in a Bill. He must tender the right rev. prelate his thanks for that portion of his speech in which he expressed his own determination and that of the clergy of his diocese—which, it might be hoped, did not differ from the determination of the clergy in other dioceses—when the Bill was passed to accept it loyally and charitably in a spirit of goodwill and kindness towards those from whom they differed ecclesiastically, and so as not on their part to suffer anything which would create needless acrimony or irritation. The right rev. prelate had done a real public service in the expression of his feelings on that subject. If that feeling was generally shared by the best and wisest of the clergy he did not doubt that those in whom excitement ran strongly, and whose discretion was less, would be influenced by their example, and that the operation of the measure would not be attended by anything that was unbecoming. An appeal had been made by the right rev. prelate and others to the Government to permit some moderate delay to occur before the Bill came into force. He had no doubt that suggestion would meet with due consideration in the other House of Parliament, and if there was any good ground for believing that any feelings which were now excited would be alleviated by such a moderate delay, and that the clergy would then be more willing than they were now to accept the necessary operation of the measure without any injudicious action that would interfere with its good effects, that fact would be regarded as a reason why that suggestion should be seriously considered. Of course, however, the suggestion would also have to be considered from the opposite point of view—viz., that delay might possibly have a mischievous and injurious tendency. But he could say nothing more than that, coming from the quarter it did, the suggestion ought to be, and doubtless would be, considered by those having the conduct of the Bill in the other House. He accepted from the right rev. prelate most unreservedly his declaration that he desired to preserve the Christian character of the measure and to maintain the clause which provided that so far as the law went no religious services which were not Christian should be expressly permitted in those churchyards. At the same time he could not but say that the tenour and tendency of the right rev. prelate's remarks on that point appeared to him to be by no means calculated to

promote the acceptance in another place of that provision in the Bill. The right rev. prelate seemed to regard that limitation as inconsistent with the principle of the measure. Now the Bill did not proceed on any principle of absolute equality, or on any right to absolute equality. The law in dealing with that subject must have the same right to prescribe those measures which were most in accordance with the objects of public decency and order as it had on all other occasions, and he utterly disclaimed the idea that the Legislature was to abdicate the power and the duty of considering what provisions were on the whole best adapted to afford a safeguard against those things which ought not to be permitted in churchyards. It appeared to him perfectly consistent with the principle of the Bill to draw that line by the word "Christian," in the sense in which it was used in that clause. And when it was said that the term was vague, he answered that it was not more vague than it was in the oath which was administered for many years to members of both Houses of Parliament when making a solemn declaration of their allegiance to the Crown "on the true faith of a Christian." No inquisition was ever made into the quality of the Christianity of those who took that declaration. When it was said that a person intending to use a secularist or other service might call himself a Christian, his answer was that that was an imaginary case which the law was not bound to assume would take place or to provide for. Anything which was insulting to Christianity was a misdemeanour; and if a person of a strange constitution of mind should call himself a Christian in order to use in the churchyard a service the quality of which was not Christian, but which, nevertheless, did not offend against the clause, nor tend to bring contempt on the Christian religion, he did not think any very great amount of harm could occur; for the man could after all use some neutral and colourless service and make profession of Christianity. He hoped that that clause would be safer in another place than the right rev. prelate supposed. But, in regard to those criticisms, he could not help asking—*qui bono?* Why had they those arguments from a member of the episcopal bench? Then, as to the provisions intended *bona fide* to relieve the clergy, they had been considered as, on the whole, the most effectual mode of meeting the difficulties of the question; and if they failed in another place it would not be his fault. If the clause was to be rejected on good grounds, he thought they must have more solid and convincing arguments against it than those which the right rev. prelate had adduced. As far as related to the unbaptized, and those who were associated with them, it was not correct to suppose that any choice was given of using two kinds of service. The only thing permitted in those cases was that extracts taken from the Book of Common Prayer, or from the Scriptures, and approved by the ordinary, might be used, but not, as he understood, the special Burial Service of the Prayer-book. Convocation deliberately resolved upon this particular mode of dealing with the subject. He ventured to think that when this Bill went to the House of Commons it would be seen that, even if you could not give a great measure of relief to the clergy, it was worth while to give such a measure of relief as they had themselves asked for.—The Bill was then read a third time and passed.

EXPRESSIONS OF OPINION.

The Hon. and Rev. W. H. FREMANTLE, writing "as one of the clergy who feel that a great injury is done them when they are supposed to be represented by Convocation in such matters, as one of those whose consciences would not be relieved, but heavily burdened, by taking away power from Parliament and giving it to Convocation," remarks:—"There is considerable danger that, by allowing this second part of the Bill to pass unaltered, a pernicious precedent may be set of attributing to the Convocations (and even to the Southern Convocation acting alone) an authority which they have never had till now." The evil to be remedied, he points out, arose from a rubric enacted by the Act of Uniformity of 1562; as to this he proposes: "Abolish the obnoxious rubric and let it be enacted that, in all cases in which the friends of the deceased who are responsible for the burial so desire, it shall be lawful for the minister to use any service conformable to their wishes, with the consent of the ordinary."

Rev. J. LLEWELLYN DAVIES, rector of Christ Church, Marylebone, writes:—"It seems hardly probable that the House of Commons will be persuaded to accept Clause 11 and its dependent schedule of recommendations. It would be well to get rid of the idea of giving relief to the clergy; legislation about the burial office ought not to start from concern for their consciences, but from the consideration of what is, on the whole, Christian and expedient. The general feeling would, perhaps, be best satisfied by simply removing the first rubric of the burial office, and by giving power to the ordinary to sanction a shortened or exceptional service, which might be used with the consent of those who have charge of the funeral."

At a meeting of the chancellor, archdeacons, and rural deans of the diocese of Peterborough, the Bishop presiding, the following resolution was agreed to:—"That while recognising the desire to meet the feelings of the clergy evinced in the provisions of the 14th Clause of the Burials Bill, we are of opinion that it would give rise to more painful difficulties to the clergy and more frequent occasions of strife in parishes than those which it aims at removing, and we therefore desire its omission from the Bill."

Rev. M. D. DIMOND-CHURCHWARD, vicar of Northam, replying to some suggestions made by correspondents of the *Record*, that the expense of keeping up the churchyards should in future be met by "a burial rate payable by Dissenters as well as by Churchmen," inquires whether those who set forth this claim consider that "such a course would of necessity involve the churchyards being taken out of the hands of the parochial clergy. A burial rate implies a Burial Board. Why should we advocate a course that would increase our difficulties tenfold? Why should the new Burials Bill make it now necessary to have a rate not hitherto required? Surely the fact of a Dissenter being buried by a Dissenter will not increase the expense of keeping up the churchyards!"

Under the title "Effect of the Burials Bill," the *Times* gives this item of information:—"The Bishop of Lichfield on Monday consecrated an additional churchyard for the parish of Alton, Staffordshire, the gift of the Countess of Shrewsbury, acting as guardian for her son, which has been conveyed to private trustees, so that it is thought it will not be affected by the Burials Bill. A part has been left unconsecrated. His lordship subsequently confirmed eighty of the parishioners."

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THURSDAY, JULY 1, 1880.

TENANT RIGHT IN IRELAND.

WE are not surprised that Mr. FORSTER's Bill for the farther relief of distressed Irish tenants should be debated with energy, and even with acrimony. The whole power and happiness of the privileged classes amongst us are supposed to be absolutely bound up with the sacredness of proprietary rights in land. The woes, imaginary or otherwise, of Irish landlords are therefore always sure to command the sympathy of powerful allies in England. And, indeed, at first sight Mr. FORSTER's Bill does seem to be a somewhat strong measure. When we say that it provides that, under certain circumstances, even the non-

payment of rent shall not destroy the tenant's right to compensation for ejection, we have said fully enough to explain the dread and horror with which it is regarded by Tory landholders. On the other hand, the so-called "advanced" Liberals see in the Bill a proof that the present Government is not to be deterred by airy scruples or old-fashioned prejudice from applying powerful remedies to the needs of the nation. Yet if there were in the proposals made any real elements of injustice or of unsound morality, no expediency could possibly justify them, and certainly they should receive no support from us.

One or two preliminary principles must necessarily be conceded in any brief discussion of such a measure. One of these is, that a man's right "to do what he likes with his own" is necessarily limited by the nature of the effects his action is likely to produce on others. Thus a man who owns a barrel of gunpowder may have a right to throw it into the sea, but he has certainly no right to explode it in front of the Royal Exchange. Or, again, to put a more crucial case, a man who possesses a barn full of wheat may, under ordinary circumstances, have a right to use it for fuel, if he chooses. But if that barn were situated on a lonely island, with an insufficient stock of provision for the winter, we venture to think that his neighbours would, with very good reason, dispute his exercise of that right. Some such limitations upon the exercise of proprietary rights are always tacitly understood; but because they are not continually expressed they are liable to be forgotten in moments of excitement, when men grow eloquent over the rights of property. But farther, such tacitly-understood limitations are specially important in the case of land; so much so, indeed, that formerly they used to be expressed in the tenure by which land was held. Every estate was held only on condition of furnishing its proper contribution to the sustenance or defence of the social system to which its holder belonged. And if such tenures have fallen into abeyance, there has yet survived a strong feeling that the land, which is the condition of national existence and the fountain of its material resources, can never, with equity to all, be placed absolutely at the disposal of individuals. Again, the circumstances of Ireland have made the maintenance of limitations to the absolute ownership of land specially important to the peace and prosperity of that country. Not only have the conquests and spoliation of past times left great soreness and irritability of feeling, but the style of landlordism formed in those bad times has made the customs and traditions of landowning in Ireland very different from those on this side the channel. Thus, the improvements which in England are made by the landlord are in Ireland, for the most part, left to the enterprise of the tenant, and, as a consequence, are not made at all. As a general rule, the notion of Irish landlordism is to draw revenue from the land, and to take no farther interest in it. On the other hand, the circumstances of the country make agriculture or grazing not only the chief, but almost the only occupation of the people.

In recognition of the special needs of Ireland the Land Act of 1870 gave legal force to what is called the Ulster custom of tenant right, and, in a modified form, extended it to all other parts of the island. In Ulster the tenant has a certain definite and valuable property in his holding, a property which is always marketable, and of which he cannot be deprived even in case of non-payment of rent. He can be forced, we presume, to part with his property, just as any debtor can be forced to part with any description of property in the course of liquidating his debts. But the property has to be accounted for. It is not simply absorbed by the landlord without acknowledgment. The Act of 1870 did not extend this strong form of tenant right to other parts of Ireland, but it did provide that the tenant should not, in ordinary cases, be ejected without compensation. The case of non-payment of rent, however, was not included in this provision for compensation, unless it could be proved that the landlord had raised the rent upon his tenant in an exorbitant manner. It is just at this point that the special distress of the present time seems to make an enlargement of the scope of the existing law desirable. The spirit of the legislation of 1870 certainly was that the tenant was not to hold at the caprice of the landlord, but to be the possessor of a certain claim on the land, which he should not lose except by his own misconduct. Now, as Mr. FORSTER showed in his speech of last Friday, the number of evictions has increased very rapidly during the last year or two. In the first half of the present year there were more than twice as many as in the whole of 1877. A large majority of these evictions are for non-payment of rent, and this is caused to a very large extent by a succession of exceptionally bad seasons. Now let any one think what all this means.

There are 1,073 people during the first half of this year violently turned out of their holdings. Their tenancy was almost their sole property—a property expressly recognised by law. To deprive them of this is not merely to take away a luxury, but to deprive them of the only means they have, or are likely to have, of earning a livelihood. Looking at the history of the English conquest, at the position of the land question in Ireland, and at the recognition of tenant right already made by the Imperial Legislature, we do not wonder that Mr. FORSTER has shrunk from facing the consequences that must ensue if this dispossession of tenants proceeds for long in the same rapidly-increasing ratio. During a passing period of exceptional distress, an army of hungry and angry agitators might be created, armed with that best of all weapons—a case of apparent injustice. Under these circumstances, Mr. FORSTER proposes that, within certain specially distressed districts and for a limited time only, the unfortunate tenant should still have an appeal for consideration, even if unable to pay his rent. He must show that his inability arises from bad harvests, that he is willing to continue in his tenancy upon just and reasonable terms, and that those terms are unreasonably refused by the landlord. Surely, if there is any justice in tenant right at all, this is a very moderate claim to make. And if the just principle prevails of governing Ireland, not according to English prejudices, but according to the social conditions and social laws evolved in the story of Ireland herself, it will be impossible even for Tory obstructives to prevent the enactment of this most expedient and righteous measure.

TORY OBSTRUCTIVES.

THE Tory Opposition mean only to discredit a Minister whom they hate, but what they are actually doing is to degrade those free institutions of which all Englishmen are proud, and of which they, in particular, profess to be the conservators. Their obstruction is as wanton as that of the Irish party, who aroused their indignation in the late Parliament; but the action of the Irishmen was, at least, reconcilable with their ideas of patriotism, while that of these English Tory Obstructives certainly is not. The Irishmen avowedly cared nothing for the dignity of Parliament, and were anxious to give practical demonstration of its inability to accomplish all the work it undertakes. But those who are bent on emulating their lawlessness are as far as possible removed from all sympathy with such aims, and profess themselves guardians of the Constitution on which they are inflicting such serious wounds. They would seem to have borrowed the tactics to which the Imperialists in the French Assembly have recourse whenever opportunity offers; in this also forgetting that the CASSAGNACS and others of the same type are consistent in bringing into contempt a Legislature whose authority they are bent on destroying. If, indeed, the little knot of men who have made themselves so unpleasantly conspicuous by their shameless attempts to make legislation impossible are conspirators against the Constitution and are working for its overthrow, their action is perfectly intelligible. Otherwise it must be voted as stupid and shortsighted as it is certainly unscrupulous, unprincipled, and unpatriotic. Mr. GORST, Lord RANDOLPH CHURCHILL, and Sir DRUMMOND WOLFF may think that they will irritate Mr. GLADSTONE, possibly succeed in making him ridiculous; but in this they are grievously mistaken. It is no reproach to the PRIME MINISTER that he cannot teach his opponents courtesy, self-respect, or regard to the true dignity of Parliament. It can be no fault of his that he cannot increase the working hours of a brief Session or prevent those who have cast off all the restraints of good feeling and gentlemanly propriety from wasting the short time there is. If the rights of a minority be so egregiously abused that it thwarts the real will of the country, and so turns the idea of representative government into a farce, the time must come when the generous liberty which has been given, in faith that all parties would show mutual consideration, must be placed under strict rules. But in the meantime there is an arrest of business. To suppose that the discredit of such delay will accrue to the statesman who places before Parliament real work to be done, and not to the factious minority who resort to all kinds of expedients in order to prevent it from being done, is one of the vainest of delusions. The common-sense of the nation is not thus easily misled. The Tories may hope to make capital out of a barren Session, but there will be numbers to remind the people that if little be done the blame rests exclusively upon them. They have boundless faith in the credulity of the masses, as is seen in the bare-faced attempt of Mr. EDWARD CLARKE to persuade the electors of Plymouth that the Government are only following in

the footsteps of their predecessors. But they reckon without their host. Their proceedings are closely watched, and excite an indignation, the echoes of which may hardly reach the lobbies of the House or the smoking-rooms of the Clubs, but which is only stored up till the proper time for its manifestation comes. They are sure, in the long run, to find that they have injured themselves and the authority of Parliament.

We are indulging in no exaggeration when we say that a little clique, who sit together below the Opposition gangway, have set themselves deliberately to prevent the progress of business. If anyone was disposed to doubt it, he has only to read the *St. James' Gazette* and the *Saturday Review*, and especially the one small type article into which this latter paper distils, week by week, the concentrated essence of its spite, in order to be convinced. The unconcealed jubilation over the slow progress of business reveals the spirit by which the Opposition is animated. An example is furnished in the history of the Savings Banks Bill. That is certainly not a measure which can excite any strong antagonism, and it is one which ought not to be fought on party grounds. Yet it is steadily, quietly, to the outside world imperceptibly, obstructed. The Government were anxious to advance it a stage on Monday evening, and there was no reason why they should not have succeeded. But the knot of Obstructives managed, by means of needless discussion on small points in the estimates, to waste the entire night, until the clock reached the hour when no opposed motion could be brought forward. It may prove impossible to contend against such tactics, though we shall be surprised if they achieve all the success that is hoped for when employed against a Minister so resolute as Mr. GLADSTONE. But when the success has been obtained, what then? Can these gentlemen seriously believe that the principles of the Constitution will be sacrificed to its forms, and that, in a spirit of mere pedantry, Parliament will see its real power taken away rather than change its laws of procedure? Or can they hope to increase their own popularity by such methods? Will the artisans, who see in the Liability of Employers' Bill the earnest of a desire to remove what they feel as a grievance, or the farmers, who have been moved by the proposal for the repeal of the Malt Tax, and by the Hares and Rabbits Bill, to an extent such as has not been witnessed for many a day, be attracted to the Tory side by those who thus try to snatch from them the boons which Liberalism has offered them? Of course there are numbers of people to write in the *Times* and prove that these supposed grievances are the highest possible blessings to those who fancy they suffer from them. There are brewers ready with statistics and arguments to show that the farmers are quite mistaken in their view of the Malt Tax; Irish landlords and their friends eager to maintain that the security of property is bound up with the maintenance of their right to take advantage of a ruined and starving tenant; and game preservers who would have the world believe that farmers will be the sufferers by the endeavour to free them from the destroyers of their crops. But these are only the cries of the vested interests. The people will not be moved by them, and they will have little patience with those who hinder reforms the value of which they appreciate as fully as they discern the selfishness of those by whom they are opposed.

We blame the irresponsible actors in the novel procedure, by which a baffled and defeated Parliamentary party seeks to thwart the measures of their adversaries, whom the country has invested with power, but the leaders who tacitly connive at these wretched acts of faction are the most culpable. Sir STAFFORD NORTHCOTE must pursue a very different course if he is to be acquitted of complicity with the free lances who are bringing so much reproach upon the Opposition. It used to be a favourite taunt against the Liberals that the tail moved the head. If it is not so in the Opposition at present, it is because tail and head are so inextricably mixed up that it is impossible to tell which is the tail and which is the head. Last week Sir STAFFORD NORTHCOTE, with becoming modesty, accepted the leadership of the majority in favour of bigotry and injustice. But why he should have taken the position it was hard to discover. The honour, if honour there was, belonged to Sir DRUMMOND WOLFF, who was the first to discover the value of Mr. BRADLAUGH as an instrument of obstruction. It was only later on that Sir STAFFORD, when he saw how the game was going, and how it was possible that capital might be made out of it, threw himself into the strife, and, when the victory had been won, quietly stepped to the front and assumed the lead. It was not a dignified part for a leader to play, and it is certain that Nemesis will yet overtake him. The tactics are bad, for Mr. BRADLAUGH must be admitted, as

every one knows, and no one better than Sir STAFFORD NORTHCOTE himself. With the Member for Northampton, who takes care to flaunt before the world all that is calculated to offend both its best feelings and its strongest prejudices, there can be no sympathy among right-minded men. But the battle is not for Mr. BRADLAUGH, but for justice and liberty. It is the crowning fault of the Tory Obstructives that they have identified Mr. BRADLAUGH with that sacred cause, and so attracted to him for the moment the sympathy which it commands. It appears from the notice of amendment which he has given, that Sir STAFFORD NORTHCOTE is prepared to go on with this game. It is a dangerous one, but it would be useless to warn him. It is as well, however, that those Liberals who have begun their Parliamentary career by helping to defeat their own party and dishonour their principles, should understand that their constituents are little disposed to tolerate such disloyalty to their professions. The Liberal party in the country regards the opposition to a right which every man who understands the principles of toleration and religious equality should be prepared to maintain, as a mere display of factious bigotry and a piece of obstructive tactics, and they will not easily forgive any of their representatives who are found among its aiders and abettors.

So far as the Berlin Conference is concerned, the Greek frontier question is as good as settled. The plenipotentiaries have unanimously accepted the proposal of the French ambassador. Their sittings are not yet, however, at an end, for they have yet to make "suggestions" relative to the share of the Turkish debt which ought to be awarded to the Hellenic kingdom, and on other details. By a liberal interpretation of the Berlin Treaty, the Conference awards to Greece a large portion of Thessaly and Epirus, comprising the Gulfs of Volo and Arta, the town of Janina, and the strategically strong position of Metsovo—altogether 390 square miles of territory, with fully 400,000 inhabitants. The concert of the European Powers on this important question has not been easily brought about. At first it was said that Russia was indifferent, if not averse, to conferring so great a boon upon the Greeks. But, somehow, her objections have been overcome. While the King of the Hellenes has been using all his influence in Western Europe, his Queen has not been idle at St. Petersburg; and the report that the family influence she has brought to bear has won over the Czar, and induced him to set aside the diplomatic traditions adhered to by Prince GORTSCHAKOFF, and M. de GIER, who at present directs the Russian Foreign Office, does not seem unlikely.

In the shape of another Identical Note, the "recommendation" of the Powers will probably be submitted to the Porte. How it will be received is, as yet, matter of conjecture. Apparently, a large Turkish force is being assembled in the territory awarded to Greece, and, undoubtedly, the Minister of Foreign Affairs has addressed a circular to the Albanian chiefs inciting them to resistance. But Turkey has more to hope from its traditional diplomatic policy—procrastination, and the jealousies of the Powers—than from direct defiance. Much will depend upon the temper of the SULTAN, who is at present given over to the delusion that the Christian Powers are bent on the destruction of Turkey, and that all their good advice is hypocritical. This monomania is fostered by his secret advisers, who are said to urge a course of dogged resistance and an appeal to Mussulman fanaticism. Whether the change of Ministry, which is imminent, will alter this tendency is by no means certain. But in the case both of the Montenegrin and Greek frontier awards much trouble and delay are likely to ensue, even should the Porte eventually submit.

There have been ecclesiastic portents in Italy, Belgium, and Prussia. In Rome, where democratic feeling was thought to be supreme, the clericals carried nearly all their candidates at the recent municipal elections—an official of the Papal court actually beating GARIBALDI at the poll! Thus encouraged, the POPE proposes to allow all good Catholics throughout Italy to exercise their political rights. In Belgium, on the other hand, his HOLINESS has received a serious check. The revelations made by one of the Belgian bishops show that the Vatican has been pursuing a course of duplicity—secretly encouraging the prelates to resist the new education law, while holding opposite language to the Government. The Cabinet of Brussels has broken off diplomatic relations with the Court of Rome, and Baron d'ANETHAN, Belgian envoy to the POPE, has been recalled. In the Prussian Chamber, the Bill giving the Government discretionary power to amend the FALK laws has been greatly mauled. Some of the clauses have been rejected—that regulating the education and official relations of the Romish clergy by a majority of one. The mutilated Bill finally passed by a majority of four (206 to 202). It will hardly serve the purposes of Prince BISMARCK, who has cast off the rebellious Landtag, and retired in dudgeon to Friedrichsruhe.

The course of events in Central Asia still claims attention. There seems to be no doubt that the Chinese have defeated the Czar's forces coming from Khokand in the Terek Pass, which borders on the dis-

puted province, cut off their supplies, and entered Russian territory. We have also vague reports of Turcoman successes over the Russians nearer the Caspian. These rumours come from Cabul, from whence we have the ominous news that ABDUR RAHMAN informs the chiefs of that capital that he has accepted the British terms, on which he may become Ameer—declaring, contrary to the truth, that he has been offered the whole of Afghanistan, including Kurum and Candahar. An uneasy feeling at this unlooked-for declaration is said to prevail in India, which will not be diminished by the news that the Ghilzais are harassing our communications. Why not take the Pretender to the Afghan throne at his word, and wash our hands of a country that is drawing away, without any return, the resources of our Indian Empire?

There are other external events of the week which, though worthy of prominent notice, we can barely mention. Such are the statements coming from many quarters, that a serious movement is on foot for amalgamating Eastern Roumelia with Bulgaria, by simultaneous action on either side of the Balkans; and the choice of General HANCOCK at Cincinnati to be the Democratic candidate for the Presidential chair. Like Mr. GARFIELD, whom the Republicans have chosen, he is said to be a "strong" candidate. Possibly the Democratic party will once more succeed to office after twenty years' exclusion. Then we learn from Cape Town that the local legislature—the Government not being unwilling, and Sir BARTLE FRERE powerless—has quietly shelved the Confederation question, ostensibly to promote which the Zulu and other wars have been fought out with British troops and treasure.

Spite of floods of talk and insidious attempts at obstruction of a kind described elsewhere, Parliament has made some little progress. The Irish members have graciously allowed some votes to be taken in Committee of Supply, but have delayed the Irish Relief Bill; and the Budget Bill has been read a second time, after an interesting discussion, in which the PRIME MINISTER displayed his usual candour and anxiety to do what was fair. It seems that the proposed duty on beer is likely to bring in considerably more than eight millions—the sum yielded by the abandoned Malt Tax—and that the CHANCELLOR of the EXCHEQUER is prepared to revise his scheme in the interests of the brewers. Though he intends to ask the House to sanction the new scale of wine duties with such alterations as experience might suggest, he has no hope of negotiating a new treaty with France before the autumn. By this and other changes the surplus is raised to nearly half-a-million, but Mr. GLADSTONE threw out a broad hint that "assistance might be required for the purpose of meeting emergencies in India." On the whole, the Supplementary Budget improves in popularity, which Sir STAFFORD NORTHCOTE's flimsy criticisms will not diminish.

The result of Friday night's debate on Mr. STEVENSON's motion in favour of the Sunday closing of public houses was remarkable. The Government opposed it, not on principle, but on the ground that the country was not ripe for so drastic a measure. Nevertheless, by 153 to 117, the House decided not to go into Committee of Supply, the technical mode of sanctioning the resolution. When that became a substantive motion, Mr. J. W. PEASE proposed an amendment, to the effect that in reference to Sunday closing special provision must be made for the peculiar circumstances of the metropolis, but that even then the hours of closing should be increased, that in the country the sale of spirits (as in Ireland and Scotland) should be forbidden on the Sunday, and that beer, cider, &c., should only be sold for consumption off the premises. This amendment, not being challenged, was carried without a division in a House of 274 members—the present and the late HOME SECRETARY substantially acquiescing in it. Nor is this all. Yesterday the Bill for the same object as applied to Wales was brought forward by Mr. ROBERTS and read a second time without a division, after the Government, through Mr. A. PEEL, had disclaimed any responsibility in connection with it. These incidents, coupled with the acceptance of Sir WILFRID LAWSON's Local Option resolution, almost pledge Ministers to deal with the whole subject in a comprehensive way next Session.

The variations of the BRADLAUGH question throughout the week will be familiar to readers of daily papers: how members have been in diligent attendance to witness scenes that did not come off, and the Government have now come forward to rescue the House of Commons from the deplorable confusion and disgrace into which it has fallen. As the result of Cabinet deliberations, Mr. GLADSTONE will this evening move the following resolution on the subject:—

Every person returned as a member of this House, who may claim to be a person for the time being by law permitted to make a solemn affirmation or declaration instead of taking the oath, shall henceforth, notwithstanding so much of the resolution adopted by this House on the 22nd day of June last as relates to affirmations, be permitted, without question, to make and subscribe a solemn affirmation in the form prescribed by the Parliamentary Oaths Acts, 1866, as attested by the Promissory Oaths Act, 1868, subject to any liability by statute; and, secondly, that this resolution be made a standing order of this House.

As to the prospect of carrying this resolution against the combination of Conservatives and Irish Roman Catholics, we must refer to the anticipations of our Parliamentary correspondent. There will, no doubt, be a great division—probably a majority in favour of the Government. It is understood that, in view of the possible tactics of the Tory obstructionists, the PRIME MINISTER will keep the House sitting as long as may be necessary to ensure a vote without any adjournment of the debate.

MR. HANNAY on the CHRISTIAN MINISTRY IN THE NEAR FUTURE.

THE following address to the students of New College was delivered by the Rev. Alexander Hannay, Secretary of the Congregational Union, at the annual meeting held on Friday last:—An able apologist of the papacy, writing in a recent number of the *Contemporary Review*, and rising in the heat of his argument to the prophetic strain, says, "The future is to Rome—to the Catholic Church; not to any sect or heresy, however powerful it may now appear." This may be the language of faith, for Rome has always had among her sons men of deep religious feeling, whose confidence in her mission no adversity could daunt; or it may be the well-considered watchword of an astute policy, for papal polemics have well understood that boastful words like these have, if often enough repeated, a powerful influence, tending to their own fulfilment, on timid and ill-informed minds; but it is probably only a matter-of-course prediction, justified by no vision, but logically elaborated from the cardinal tenet of the papacy. The one holy Catholic Church cannot well pretend to less than that the future belongs to it. In so far as the prediction points to ultimate results—the last outcome of history—it has very little interest for us, who order our Churches after the Congregational way. We believe that the future of England, the future of humanity, belongs to the kingdom of God; but we do not find that kingdom at Rome, or Lambeth, or Geneva, or in any Church so far as it is a visible institution, or in any fellowship of such Churches, or even in the aggregate of the ecclesiastical communities of Christendom. The fate of visible Churches, therefore, does not deeply concern us. We are not alarmed when it is predicted that this or that lamp through which the light of the world has for a time shone on men shall be broken or put aside among obsolete and discredited things. We know that the light will not go out, and that the removal of the coloured and distorting medium will probably only prepare the way for its shining with a fuller and more unbroken beam.

But our prophet's words acquire interest for us if we interpret them not as foreshadowing on theoretic or speculative grounds the ultimate fate of ecclesiastical institutions, but as a contribution, furnished by a keen observer, towards the solution of an actual problem of the day. It is inevitable that questions should arise in regard to the near future of the religious life of England. The Christian profession of the country is distributed among many Churches and groups of Churches. Each of these has its separate appliances for self-maintenance and extension; each seeks to make "the future" its own. What are the auguries? On which head is the crown likely to rest? Which of the Churches, or groups of Churches, bids fair to bring England to its standards? To be entirely indifferent to these questions can hardly be regarded as a special sign of faith or magnanimity. To us, it is true, they have not the significance or the practical urgency they have to the representatives of some of the more highly organised Church bodies of the country. The story of the past has taught us that it is only too possible to rally a nation to the standards of a Church without making its people enlightened and willing subjects of the kingdom of God. That the Christian profession of England should clothe itself in the homely garb of Congregationalism is, therefore, to us Congregationalists, as we are, a matter of all but absolute indifference, when compared with the spiritual regeneration and enfranchisement of the people, for which all Churches should labour. Still the question suggested by the Romanists bores returns, though changed in form. "For which of the Churches or groups of Churches is reserved the chief place and honour in winning the English people to a life of faith?" Taking English society as it at present is, with its gradation of classes, with all the forces which go to make up its complex life—this great intelligent, free, active, proud people—through the gateway of which of the Churches shall it enter into the kingdom of righteousness and peace? I do not delay the answer, which commends itself to me, nor state it with hesitation or reserve. The chief honour, I believe, awaits that Church or group of Churches which shall raise up the most competent, faithful, and consecrated ministry. It may be said that there is one polity which, with its accompanying ritual, is more fully adapted to the genius of the English people, and is in complete harmony with all national traditions than any other; or that one Church has an advantage over the rest arising out of the patronage of the State, out of its consequent historic prestige, its exclusive possession through many generations of the chief seats of learning, and other accidents of the attribute of nationality with which the State has invested it. I do not dispute this; but I doubt whether when the question is not mainly that of building up the fabric of a

visible church, but that of bringing the people, man by man under the spiritual sway of Christ, the advantages on the side of the Established Church are worthy of consideration. Granted that its Parliamentary sanctions tend, on the one hand, to secure for its ministers a freer access to the minds of the people than the ministers of other Churches enjoy, they are apt, on the other hand, to bring an alien spirit into its agencies, a spirit which is of the world, and not of the Church, to fetter the liberty of ministration which the genius of Christianity demands, and to promote among the people a fashion of religious observance rather than the reality of a religious life. The Episcopal Church of England, in my judgment, loses more through its connection with the State than it gains, if regard be had to inherent adaptation for spiritual service. The fields of English life are, in truth, open to the labourers of all the Churches—on widely different external conditions, no doubt, and with many individual instances of intolerable hardship and hindrance; yet, generally and broadly viewed, those fields are open in such wise that the honours of the harvest time, the glory and pride of the largest and richest in-gathering, will fall to the men who are the most competent and faithful workmen, and who are most inspired and guided in their husbandry by the spirit of Him who is Lord of the harvest.

I do not proclaim this conviction as a discovery. It is, in truth, a commonplace of religious thought, but a commonplace which circumstances have lately been conspiring to raise, in my view, to the dignity of a truth and message for the times. Among matters concerning the life and working power of the Congregational Churches as a whole, which the duties of my official position have lately led me to ponder, none has assumed an aspect of equal magnitude and importance to that which relates to the supply and equipment of men for the pastoral service. There is a sense, indeed, in which all the questions that concern the vitality and conquests of the Churches run into this one; for I hold it certain that the Church which shall send forth into the land the greatest number of spiritual leaders, teachers, pastors for the people—men who shall not depend upon technical qualifications for their office, but who shall live among the people in the spirit of the Good Shepherd—will not only present the most comprehensive and conclusive note of a true church, but will be honoured to do the largest share of true church-work.

May God raise up among us some prophet whose power shall be felt as the very power of Christ in all the Churches, awakening them to a living and practical sense of this truth. Meanwhile, I hope you will not think it unfitting that I make it the subject of the few words I address to you, gentlemen, students of this college. It deeply concerns you. You have freely chosen the Christian ministry as your vocation in life, and underlying your choice there has, I trust, been, after the good tradition received from the fathers of the Congregational ministry, the conviction prayerfully reached that you are called of God to this service. It may somewhat enhance the solemnity of feeling with which, from different stages of preparation, you to-day look forward to the work to which you have given yourselves; but it can hardly fail to encourage you, if I, not speaking in my own name, but speaking, as I believe I do, the common opinion of the men who have preceded you in this service, and speaking most emphatically on behalf of those who have had the best opportunities of observation, am able to say to you—feel impelled to say—that the satisfaction and honours of fraternal and accepted labour in the ministry await you in the proportion in which, always assuming a fair measure of natural capacity, you give yourselves, in the spirit of Christ, wholly to it. There may be phenomena of Congregational church-life known to you and such phenomena are apt to be canvassed in college circles—which tend to raise questions with regard to this assurance. Even while I speak perhaps you are thinking of men, students of this very house, who went forth from it, decorated by the university and bearing with them all the humble honours the college has bestowed, with regard to whom prophecy was rife that they would become leaders in the labour and conflicts of their day, but who have sunk into obscurity, their names never heard and no traces of their work visible. And pictures in almost all respects the opposite of this may also be present to your minds. But you will reflect, in the first place, that inability to reconcile with such a general statement as I have made the apparent experience of here and there an individual man does not necessarily invalidate the statement nor even demand that it shall be materially qualified; in the second place, that a full knowledge of all the circumstances might bring those very cases in as among the most striking illustrations of the principle on which the statement is founded; and in the third place, that there often is apparent without real failure in the Christian ministry. I desire to give emphasis to this last reflection. There is no department of human labour in which it is less possible to judge of the real by the apparent amount of work done; and I specially urge the point because I fear that the temper of the times and certain ministerial habits which

are the product of that temper tend to make too much of the apparent, and too little of the real. The real work is the increase of faith among men, the bringing more fully into earthly society of the spirit which moves in the stable and glorious commonwealth on high, the practical reconciling of men to God; and I firmly believe that there are many men who occupy comparatively humble ministerial positions, whose work will bear comparison, so far as results are concerned—real, spiritual results—with that of some men to whose achievements all eyes are turned. Would not the history of the kingdom of God in the world, indeed, incline us to believe that the very highest ultimate service may, in some cases, be rendered, the service which is the most urgent need of the hour, and which will be the condition of many outward and manifest triumphs granted to the labours of successors by men who play no striking part in the eyes of their contemporaries? Ever since Jesus Christ accomplished His chief work for men by accepting disdain, rejection, and death at their hands, there have been men partakers of His sufferings, who have passed to the highest honours of His kingdom by the way of apparent failure. It is no great success, according to the accepted standards of the exchange and of the high places of the world, that can be confidently promised to you in the Congregational ministry; but always on the condition that you give yourselves in the spirit of Christ wholly to it, some measure of success can be confidently promised. In any event, there will be approved and accepted labour in that work which the Eternal Father has more at heart than all earthly work besides—the establishment and extension of His kingdom in the world.

A few words on this gathering up and concentration of your powers in the work of the ministry. I congratulate you that you have found a work for life to which you can wholly give yourselves without cause for shame, and without suffering hindrances to the free and fruitful growth of all your own powers. If one were asked to give a general direction for the guidance of young men on the threshold of active life, distracted by the competing claims of this and that service, I know not that one could suggest a guiding word more wise or pregnant than this—find a work in which there is honourable scope for a whole man, and then be a whole man to that work. The young man who shall take this word for a life-maxim, and be true to it, is, if I mistake not, on the way to the practical solution of the problem, so far as that solution depends upon himself, how to attain to a strong, useful, and blessed life. To be able in the most solemn hours, when all our responsibilities as men are most fully realised by us, when the whole course and issues and judgment of life are present to our minds; to be able in our best hours, when the springs of thought and feeling yield the fullest and purest streams, when the unseen is most real to us, and when our hearts answer most fully to all that we know of "the heart that loveth all," to be able, in those seasons in which we enter most fully into the spirit of the obligation under which we lie in regard to our own intellectual, moral, and spiritual nature, to secure its development up to its last possible reach of power—its last possible approach to perfection; to be able all through life, with its changing lights in its various moods, to look upon the work for which we live with unclouded complacency, with unbroken rest and satisfaction of heart, as a work which is altogether worthy of us as sons and heirs of God,—this surely is to be made partakers of the peace and blessedness of God. I am far from saying that there is no work in life but the Christian ministry, as commonly understood among us, to which a man can stand in this relation. On the contrary, it is given to the enlightened and spiritual to transfigure what, apart from the moral force they bring to it, would be mere secular or manual drudgery into service of the highest order, useful to society, disciplinary in relation to themselves, accepted of God. The work of the kingdom of God in the world is not confined to those who have accepted service at the call of the Churches. In England at the present hour, at the artisan's bench, in the merchant's office, among our men of science, in some signal instances in our political life, in all professions and occupations—are men who are nobly justifying their calling as sons of God. But it remains that the vocation with which you are called opens a sphere of life of which it is peculiarly true that it offers scope and education for all a man's powers; that it requires him in nothing to narrow or maim himself; that it makes the largest demand upon that which is highest and best in him; that it sets its demands on his thought and energies on an ascending scale, so that it is inevitable he should rise higher and become better as a man, if he but faithfully perform his daily task; that it brings him into the line of the central though often hidden movement of all history, that through which God is working out the ransom and regeneration of His lost human children; and that therefore it is a service above all services to which you may consecrate your lives without misgiving and without reserve.

This general consideration will, of itself, if you allow it due weight, be motive enough to the full consecration for which I plead. But there are other considerations which, if the

time permitted, I might well ask you to ponder. On one I shall venture to spend a few minutes: without this entire consecration you cannot hope to meet, or to make a decent approach to meeting, the demands which are made upon the Congregational ministry in the present times. That ministry, with its manifold function, is at all times an arduous service; but it is specially arduous in these times. They are times of much mental movement; here of regulated activity, there of aimless unrest; belief is unsettled; the forces which make against Christian conviction were never so numerous, active, or powerful; the competition for the mental and moral leadership of the nation was never, perhaps, so keen; the avocations of secular life never made a larger demand upon the masses; the spirit of self-indulgence never boasted a longer train of votaries. To exercise the Christian ministry in such conditions so as to bring the people among whom you exercise it to an intelligent, tranquil, and practical faith, so as to help the young to hold their own amid the crowd of scorners into which they are daily thrown, so as to break the spell by which the world is bringing many into bondage, and to transform the forces adverse to spirituality of life with which your flocks have to contend into a moral gymnastic, which shall make their characters all the more robust and heroic, this is the service to which you are called. The apostle's question, Who is sufficient for these things? no doubt springs to your lips. I trust you will also lay to heart the words of the apostle which almost immediately follow, "Our sufficiency is of God." But the point, the one point, on which I here insist is that you cannot hope to exercise this ministry with credit; you cannot hope to be justified in the eyes of God or man in undertaking it, except as you give yourselves wholly to it.

But let there be this consecration, this gathering up and concentration of your powers, then I know of no service which has such attractions, none which has such guarantees of success. Do not, I beseech you, suppose that it is left to the men of great capacity, the men of gigantic make, to carry on the work of the Church, or even to do the great feats which come to be regarded as historic. It is the men who have a purpose to which they stick, the men who have found a work to which they can be whole men, and who are whole men strenuously—every power put to the stretch and strain—to that work, who make a mark as successful and honoured workmen whether in the world or the Church. Among the illusions of my early life, what I now count its illusions, was this, which I am seeking to dispel if haply it has a place in your minds, that the great names I was constantly hearing—the names of great preachers, great missionaries, great merchants, great statesmen—were necessarily the names of men exceptionally endowed, men of immense natural capacity. I can only say that, so far as my limited observation has gone, I have not so found it. It is the men often only of average capacity whom a master-purpose has put upon their mettle, the possessed men, the men who have found a work to do which they deem great, and who are thirled, body, soul, and spirit, to that work, who leave the marks and memorials of great service all along their way. I speak with confidence, so far as the Christian ministry is concerned, and it is with that we have here to do. Among the revelations which probably await you in life is this double surprise—the discovery in the ministry, on the one hand, of men of great natural powers, men whose minds are of Alpine bulk and grandeur, but who seem to have accomplished nothing, whose path is littered with sketches, plans of battles that were never fought, of temples that were never built—and the discovery, on the other hand, of men of modest capacity who are yet surrounded with the spoils of many arduous and successful conflicts, with the stored fruits of much single-handed labour. I cannot say that the explanation of the difference lies, in every case, in this—that the former played with their vocation, never gave themselves wholly to it, were desultory, fitful, unsteady of purpose; and that the latter, by the wholeness of their consecration, had all their powers gathered up into an undivided and continuous force; but this is the common explanation of the difference. Genius for work, my young brethren, lies in the power of giving your whole nature to it, letting your whole nature out in it. And this is what the Christian ministry claims at your hands. Frankly concede the claim, and you will in your several degrees be good ministers of Jesus Christ. Your consecration will tell on every function of your office, on every department of your labour.

Here, while detained in these halls, it will make you strenuous and conscientious students. One has heard of students so called, to whom their college was a prison, who were impatient of the drudgery of their daily work as if it were a kind of convict labour. They longed to break away from tutarial dictation, that feroceity they might enter the field as free workmen of Jesus Christ. These men, who are thorus in the flesh of our professors, become the pests of the churches. They may persuade their friends, and perhaps themselves, that it is spiritual fervour and passion for preaching which devours them. As a rule, it is no such thing, but an un-

readiness to bend themselves to hard and steady labour—a self-indulgent infirmity which they carry with them from the school into the field. From this class come the greater number of our fanatics, our apostates, and our failures. The spirit of enlightened self-consecration will protect you from the infection of this temper, and lead you by the way of humility and obedience and frank open-minded teachableness into the fields where your day's task awaits you.

The same spirit will make you good preachers. You cannot all be eloquent in the pulpit, according either to the classical or the modern standard; nor can you all be original, as the critics define originality; and your own good taste will, I trust, save you from striving after the sensational or after that variety of the profane which is called the "funny." But, in your self-consecration, good preachers you can hardly fail to be. There will be freshness of thought and feeling in your sermons because of the habitual occupation of your mind and heart with the themes of which you speak. And I dare be known to believe that the pouring forth of fresh thought and feeling in the pulpit from a mind of almost whatever calibre—a mind which, by its very freshness, reveals itself as held a willing captive in the sphere of the Divine and spiritual, and which, therefore, speaks of the things which are constantly under its gaze, and which are constantly revealing themselves to it in new lights; I dare be known to believe that this is a power in the pulpit to instruction, to moral edification, to conversion, which has no match or parallel. Eloquence, originality, argumentative force, dash, without it, is as sounding brass. What is true of preaching is still more emphatically true of another service of the pulpit which is more delicate, in some respects more difficult—surely not less important, in which, perhaps, there is more frequent failure—the leading of the worship of the congregation. Let a man be wholly given to the work of the ministry, and there will be constant contact of his whole nature with the subject-matter of his work. He will find it everywhere. It may be thought that history, science, the visible universe, art, and the movements of society, have no message for the preacher. He is no self-consecrated preacher for whom they have not. All things work together to help the man whose master concern is how he can fulfil this ministry; for it is characteristic of the profound themes with which the Christian ministry deals that they have vital relations to all parts of the universe, even those parts which seem most remote and least kindred; and that there is, therefore, no realm of life or nature which may not be laid under contribution for their illustration and enforcement. The secret of living freshness, versatility, I will even venture to say of originality, certainly of spiritual power in the pulpit is that the man is speaking of what has filled his mind and heart, and not of what the spur of circumstance has driven him to say.

I must not illustrate the point, the one point on which I have insisted, by reference to other functions of the ministry. Suffice it to say that the same principle applies to all. I cannot close, however, without a sentence or two, hardly more, on a point on which I should have gladly dilated at length. You have no doubt observed that after stating that the honours of successful labour in the ministry await you in the proportion in which you give yourselves wholly to it, in the spirit of Christ, I made no further reference to the last words of the statement, "the spirit of Christ." But they are, I need hardly say, the most pregnant words of all. There is a sense in which they have been implied in all I have said about concentration of power, for it is not in the nature of the case that a man should be able to give himself wholly—body, soul, and spirit—to the Christian ministry without being moved by the spirit of Christ. But short of this unreserved consecration, personal ambition may do much to gather a man's powers up into something like unbroken devotion to this service. And much outward success may attend such devotion. But it will be mainly outward, that of the popular preacher or that of the great ecclesiastical politician. It is generally true that none of the highest ends of life can be attained except as they are pursued apart from self. And in regard to the Christian ministry, it is axiomatic that it cannot be exercised either so as to promote the real well-being of the minister, or so as to create and foster the life of God in the people apart from the spirit of Christ. The Divine order which necessitated the manifestation of God in the life and sacrifice of Jesus Christ, if lost men were to be saved, makes it necessary, with a profound and invariable necessity, that the minority of reconciliation, if it is to prevail and really bring men to God in the obedience of faith, must be instinct with the Spirit of Christ. May God grant to you, my dear young brethren, to be able to give yourselves wholly to the chosen work of your lives in the spirit of the Master whom you serve, that, so far as you are concerned, that group of churches in connection with which your ministry will be exercised may, in the next generation, hold an honourable place among the churches which are, in their several ways, striving to bring the English people into the kingdom of God.

CHESHUNT COLLEGE.

THE one hundredth and twelfth anniversary of the Countess of Huntingdon's College at Cheshunt was celebrated on Thursday last under very favourable auspices. This year there was a change in the programme, the proceedings commencing at three o'clock instead of about noon, as in former years. This change has been made as an experiment, and it appears that it has been successful, not only as regards increased attendance of friends and supporters of the institution, but also in augmented subscriptions for the support of the college. Previous to, and during the preliminary Divine service and the preaching of the annual sermon by the Rev. Donald Fraser, D.D., Moderator of the Presbyterian Church in England, the weather was exceptionally fine, enhancing the beauty of the splendid grounds that surround the college. Shortly after the service, however, when ladies and gentlemen were enjoying their parade, a rather smart thunderstorm swept over the neighbourhood, necessitating a general stampede. It is worthy of notice that during the present session a natural history museum has been started by the voluntary efforts of the students, and comprises a choice and considerably large collection of objects of interest in geology, botany, and entomology. There is also an interesting display of reptiles, snakes, and birds' eggs of various descriptions. Most of the specimens were collected by the students during their holidays, and some have been contributed by their friends. For the extending and carrying on of this laudable undertaking pecuniary assistance is requisite. There is also a missionary museum, in which is to be seen a number of objects of missionary interest from all parts of the world, comprising unique native dresses, trinkets, implements of war, (including three assegais from Zululand), and other articles. The chapel presented its usually graceful and interesting appearance, being profusely and tastefully decorated with festoons, wreaths, and appropriate texts of Scripture in laurel, yew, and box leaves. This was the work of the students, who were assisted by the ladies of the congregation. At three o'clock Divine service commenced with the reading of the order for evening prayer, by the Rev. J. B. FROGS, M.A., after which the sermon was preached by the Rev. Dr. Fraser.

Dr. FRASER chose as his text the words occurring in the 13th verse of the 4th chapter of the Epistle to the Ephesians, "Grow up into Him in all things, which is the Head, even Christ." At the outset he pointed out what a wonderful thing growth is. An eminent physiologist had said, "It is characteristic of every organism to build itself up according to a certain inherited type or pattern, so that we may attribute to its germ a formative capacity, in virtue of which it turns to account both the food and the force which it derives from without." It was a study of enormous interest to trace the working of the principle of growth in various organisms alike of vegetable and animal life, that built themselves up, in the words of Moses, "every one after its kind." The germ had a marvellously triple power. It attracted and absorbed materials from without; it assimilated those materials to itself; and it arranged the assimilating materials in a definite proportion and shape, so as to build them up after a definite inherited pattern. A thoughtful man could not help asking, "Whence has a germ this capacity? It cannot be an accident; it must be imparted, and the working of this principle must be superintended by an intelligence, comprehensive, accurate, and powerful beyond all human thought, and this intelligence is God." How the germ came to be thus endowed lay back in the great mysteries of creation. The same law of growth applied to moral and spiritual life. There, too, there must be a vital germ, and this germ had a wonderful formative capacity. How that germ came to be, and how it was endowed with that capacity lay back in the great mystery of regeneration. "Ye must be born again"—that lay at the root of the matter. We must be "born again," and then we must grow. But how grow? The germ that is in the quickened spirit of man formed a progressive development of life after the spiritual, and the turning to account for this end all the food and all the force which it could derive from without and from many quarters,—from nature, from history, from the mighty dead, from books, from good men and women around us, from the good God above, from wisdom, goodness, gentleness, cleanness of heart, and fortitude. These came into a man, not by a process of accumulation or addition of one thing to another, but by one of accretion, absorption, assimilation, consolidation, and development. In all respects sound, moral principle resembled a mathematical truth, not in many respects, but in this one,—it did not matter on what scale it was proved, it would bring itself out true. Let them take this on a large scale—the scale of collective life. He would give two instances. One was

the history of Israel, which might be called a religious phenomenon on a large scale. The same law of growth could be traced in it which was illustrated in a plant or in human life. The time of the Exodus out of Egypt was the time of Israel's national childhood; then followed the school time under Moses; then there was the time of the turbulent energies of youth under Joshua and the judges; then the time of manhood, with larger experience, with deeper sorrows, with wider knowledge of the world, and with a fuller and more varied life. It must be said that other nations had the same experience; but the case of Israel was unique. The life of the nation seemed to be suspended by the Roman capture of Jerusalem. It was stopped in one important direction, but not in other directions. In the knowledge of God the Jews had not made any advance since the time of their dispersion. He was quite aware that there were Jews who conceived of God after the manner of what were called Deists. The Jews, faithful to their Judaism in the sense that it was an Anti-Christian Judaism, had not made any advance in the knowledge of God, or added anything to the knowledge of God spread abroad in the world, but they had grown in numbers, notwithstanding many and shameful persecutions. They were a preserved people—preserved for the better future when the veil of prejudice would be taken from their hearts, and they would turn as a nation to the Lord Jesus Christ. Another illustration was to be found on a larger scale in the history of Christianity, which had also had a wonderful growth. The time of Christian infancy was that of which we read in the New Testament, a time of new life dawning upon the earth with simplicity, with freshness of feeling, and with much sense of wonder. But the life grew and found speech on the day of Pentecost. It ever after retained it, and began to stand on its feet and walk, and this because of its very connection with Judaism. From all this infancy the Church passed into a vigorous youth. Young Christianity went out from its Judean birthplace and made acquaintance with the great world; formed habits, confirmed them, received aspiration, as the manner of youth is, beyond the strength it had at the time, tried to define what it thought. Thus for a long period it had a university time. Some of the fathers and most of the disputers and schoolmen of the dark and middle ages were very poor teachers of the Church, and it fell under the yoke of ignorant patriarchs in the East and of arrogant popes in the west. At last, some part of the Church, at all events, struggled out of all that unworthy bondage, and had sprung into a full, free, and glorious life of manhood; by no means into the perfect manhood that ought to be and of which the apostle wrote; but it was in maturity as contrasted with its infancy at Jerusalem and Antioch. But the really ripe and venerable time of the Church had yet to come. Dr. Fraser then adduced instances from individual life to illustrate his theory of growth, laying stress on the life of Jesus Christ, not so much as manifested in His growth and physical strength and stature, but on His mental and moral growth in wisdom and obedience. His inward life of thought and feeling developed gradually in childhood after the manner of a healthy child without strain, without perplexity. On His child-consciousness there opened the profound conviction that He was the Son of God and the Messiah, King of Israel, and this was the inward germ of His spiritual life as the Man Christ Jesus. He grew up to know His Father in heaven, and to know the sweetness of a constant and loving obedience to Him, and on this His intellectual and moral strength was all moulded, so that He grew up—not to be a great poet, philosopher, or statesman, but to be the great incomparable Son of God and Son of Man. Adam was the son of God, and would have ripened into perfect manhood had he obeyed God, but he failed. Jesus Christ ripened into the perfect Son of Man, the very flower of glory and consummation of humanity, and with Him, as with all of us, life, became graver, and, alas, for our sakes, became more sorrowful, and His character so tried, developed, and strengthened as years went on. When all this growth and trial went on there was a beautiful internal growth and ripening of learning and wisdom, so that when men came to Him with very curious and difficult questions He was always ready to answer them. He was constantly ripening in wisdom, and was prepared for every emergency, and He learnt obedience by the very things He suffered. So was Jesus Christ. In Him there was no decay, no feebleness. At His fulness, at His ripeness at—if it might be said with reverence—at His best He left the world and went to His Father. The preacher further illustrated his theory by sketching the growth of the individual Christian. The best and greatest men had retained what was best and brightest in their childhood. The tendency to caprice and instability in youth was corrected by ripe thought and long diligence. Into manly stability, however, they could not leap; they must grow, under the guidance of the spirit of God. First tasting of the milk suited for babes they would grow and have their moral and spiritual senses exercised to discern both good and evil, and to mark the connection between their moral progress and their mental progress in

religion. Then they required stronger meat which they could digest, and if, as they advanced in life, deeper shadows fell on the path of sorrow, temptation proved their life and patience, larger responsibility weighed upon their consciences, and a more bitter cup was put into their hands, let them watch and pray, and not fear and be discouraged. This was the way, and, perhaps, the only way in which the ripeness of a Christ-like manhood could be realised. There might be a kind of religious growth which was not growth in the grace and knowledge of our Lord and Saviour Jesus Christ. Young men living in such an institution as Cheshunt College must grow in their knowledge of what religious terms meant, and in the definition of religious doctrines, and yet it was possible they might have no life in them. The marks of a growing Christian must be found in character and in conduct. His own experience and observation told him that there was hardly anything that a man might not teach his tongue to say, with some kind of feeling, too, in regard to Christ and regard to God, while yet his heart might be far from the Holy One of Israel. Dr. Fraser concluded by appealing to the students to study Christ. They were at the age when they had strong promptings, yearnings, and aspirations after a higher life, and they should give themselves scope in the true direction of Christ and His fulness, to grow up unto Him, and thus grow not alone in power and knowledge, but from hour to hour in reverence and in charity. He asked them not to grow up as a small, local, or sectional type of Christians, but to grow up unto Jesus Christ, and pray and seek to be like Him, and not like some Christians so-called. Christ would give them largeness of soul, cleanness of heart, fulness of feeling, and rest.

After refreshments had been served, a large assemblage of friends and supporters of the college met in the chapel to witness the presentation of certificates and prizes to the successful students by the Right Hon. The Earl of Shaftesbury, K.G. Among those present were the Revs. H. Allon, D.D., J. Stoughton, D.D., Newman Hall, E. J. Hartland, W. Cuthbertson, J. Jackson, J. H. Hollowell, F. Soden, and the Professors, Messrs J. Drew, S. Litchfield, S. Smith, J. Brown, T. S. Woollacott, J. Hatch, R. S. Lander, Livens, and Hallowell. The proceedings commenced with the singing of the hymn:—

"Praise, my soul, the King of heaven,"

after which the Rev. R. VAUGHAN PRYCE, M.A. L.L.B., offered prayer.

The Rev. H. R. REYNOLDS, D.D., President of the College, then presented the following report for the past year:—

Let me congratulate the friends of the college that we are permitted to welcome amongst us for the third time one who is known and revered for his enlightened philanthropy, and for devoted service to that cause of spiritual and evangelical religion, amid the revival of which, in the last century, this college took its rise. Ten years ago the Right Hon. the Earl of Shaftesbury laid the foundation-stone of buildings which were erected to commemorate the hundredth year of our existence. To-day he has graciously consented to distribute the certificates given to those who are on the point of commencing their ministerial work in this and other lands, as well as the prizes awarded to successful students. Cheshunt College confines its privileges to no one denomination of Christians—all who love the Lord Jesus Christ are admitted to them. This boast is not an idle one, as our reports, and the lists of our friends and alumni prove. This peculiarity has deprived us perhaps of some of the stimulus which springs from *esprit-de-corps*, but it has summoned to our side many, the record of whose sympathy is our richest heirloom. Of none can this be more fitly said than of the distinguished and venerable nobleman who has earned in an eminent degree the blessings of those that were ready to perish, and whose practical statesmanship and legislative counsels have through a long life breathed the spirit of that Gospel he has loved so well.

During the session 1879-80, thirty-eight students have been on our lists. They have been gathered here from the three kingdoms, from the far East and from the *ultima Thule*, from the rock of Gibraltar and from the Principality. Three of them have been pursuing special studies in University College, London, and one in the University of Cambridge. One has been allowed to resign, and one of our probationers (Mr. W. Long) has to our regret been compelled, from domestic reasons, to withdraw. Seven or eight are preparing to be missionaries to the heathen, and I cannot refer to that peculiarity without recording the solemn fact that two brave young missionaries, Messrs. Dodgshun and Cookin, from whose devotion to African service we expected much, have been summoned to other and higher labours by the Great Head of the Church. It was well for them that this desire was in their heart. They fell at their work, with their faces to the great foe. I rejoice to say, that far from quenching the flame of missionary zeal, these affecting events have fanned it into greater fervour.

One of the students who has completed his course of study, Mr. J. Newman Hooker, B.A., expects very shortly to enter upon his missionary work in Southern India; Mr. Horace E. Hall, M.A., has accepted a cordial and unanimous invitation to the pastorate of Union Chapel, Plymouth; Mr. Alexander Sandison, a similar invitation to the important pastorate of the church at King's Weigh House, London; Mr. A. J. Crighton one to the Congregational Church at Godalming; Mr. C. Llewellyn Allen one to the Congregational Church at Daventry. All these young ministers need the support of your sympathy and prayers, as they undoubtedly have the confidence, respect, and affection of

their tutors and fellow-students. Mr. A. W. Bennett and Mr. Ramsden also terminate their highly praiseworthy curriculum to-day. Since our last anniversary, Mr. Edward Hamilton, who had been precluded by medical advice from fulfilling his original intention of becoming a missionary, has been ordained as pastor over the Congregational Church at Thaxted, and Mr. Perry who left the college, 1878, for more specific instructions, has been ordained by the Bishop of Lincoln.

The examinations of the *Senatus Academicus* of the Associated Congregational Colleges has this year been substituted for the ordinary "exit examination" of the college. Students both in their fourth and fifth years have been competing under its auspices, with what result has not yet transpired, so that we cannot at the present moment confer the customary honours or the Soper Theological Scholarship. The date at which the senate has held its first examination has been so far advanced as to prevent some of our students from accepting these important tests. Meanwhile, Mr. C. L. Allen and Mr. A. J. Crighton have passed an honourable modified exit examination in theology and exegesis of the Old and New Testaments. Mr. Hall, M.A., and Mr. Sandison, for different but urgent reasons, have been released from the competition.

Since the last anniversary in July last, Mr. William Heather and Mr. Charles George Sparham passed the matriculation examination in the first division, as did Mr. Alexander Cowe, one of the probationers. Mr. Sewell passed the examination at Christmas, in first division. Mr. W. M. Jones, Mr. Odell N. Tribe, and Mr. H. Livens, passed the first examination for the degree of B.A., and have consequently been attending the classes of University College. Mr. B. W. Adams, B.A., has obtained one of the Divinity Scholarships awarded by the trustees of Dr. Williams' Library.

The preaching engagements of the college have been sustained with much interest. The number of services conducted by the students in 200 different churches since the last anniversary has amounted to 1,594. The work done in several of the village stations has been abundant and useful. The Sunday-schools under their superintendence have been especially prosperous. The service recently held in this place, when more than one hundred members of these little communities assembled for the celebration of the Lord's Supper, and in a subsequent public meeting received the farewells of those who were on the point of leaving us, will long be remembered.

I can bear an emphatic testimony—one confirmed by the continuance of large and increasing congregations in the college chapel—to the real excellence and evangelical earnestness of the ministrations of the students.

I desire to acknowledge with gratitude the aid rendered by several honoured ministers and friends who have, either in the college or at one or other of our stations, contributed to our edification, by Rev. Drs. Kennedy, Hugh Macmillan, Sinclair Paterson, and C. Clemance, the Revs. Vaughan Pryce, M.A., E. J. Hartland, Newman Hall, LL.B., Henry Griffith, J. H. Hollowell, and W. M. Statham, and also by Sir J. Fowell Buxton, Bart.

The daughters of the late Mrs. Rawson, of Clifton, a warm friend of Cheshunt College, have kindly placed a valuable timepiece in the lecture-room of the president, in memory of their mother. The family of the late Mr. Cockerell, of this town, have placed in the museum an important cabinet containing specimens of the various constituents of coal. Mr. C. E. Mudie has made a most acceptable present of books to the library. The trustees of the late W. Trotman, Esq., the Misses Jovitt, and W. Stobart, Esq., have generously repeated their sympathetic help. The missionary students have, with slight pecuniary assistance, to which Sir Charles Reed, M.P., has especially contributed, undertaken the manual toil required in thoroughly repairing the roof and fabric of "Dr. Watts' parlour." We wish them well through their labour of love, as a not unfit preparation for the pioneer work in Africa or New Guinea to which some of them aspire.

I can speak with satisfaction of the literary work and serious study pursued throughout the entire session. The examinations conducted by the professors at Christmas were especially satisfactory. The theological, exegetical, philosophical studies suggested by the *senatus academicus* have been the guide of the President, Professor Whitehouse, and Rev. Vaughan Pryce in the conduct of the senior classes of the college; that is to say, the studies of the senior class of theology have been occupied with the Person of our Lord, the doctrine being studied Biblically, systematically, and historically. The exegetical studies have embraced the Book of Genesis and the Epistle to the Galatians, special introduction to the prophecies of Isaiah, and the Acts of the Apostles. The philosophical studies have been largely occupied with a review of British Philosophy under Locke and his successors. The additional studies have embraced the introduction to the Epistle to the Romans, and exegesis of Chapters i., iii., and vii. The external history of the Church during the first three centuries with special examination of Eusebius. Books i.—vi. The junior theological classes have studied Natural Theology and Apologetics, and also the exegesis of the Acts of the Apostles, Chapters i.—vii.

The classical, philosophical, and mathematical studies have followed the lines indicated by the University of London in the examinations for matriculation and the first examination for the degree of B.A. Those who are proceeding to the degree have been attending the classical and other lectures in University College, London. Professor Whitehouse has, in addition, conducted several classes for the study of the Hebrew and German languages, and has read with an extra Greek class the *Ethics* of Aristotle, Books i. and ii. Rev. R. V. Pryce has conducted a large class in Logic and Psychology. Rev. R. C. Jessop has conducted classes in the Mathematics required for first B.A., and in all the subjects required for matriculation. Mr. W. A. Todhunter, B.A., has delivered a course of lectures, with illustrations, on chemistry, and Professor Bell has given a second and higher course of instructions on elocution to ten students. Examinations in all

these subjects have been conducted at Christmas and at intervals during the session by the tutors. During the last few weeks the entire work has been examined under the direction of the Rev. Prof. Stanley Leathes, D.D., Professor of Hebrew, King's College, and the Rev. William Field, M.A., of Wakefield, who have furnished to the committee minute information referring to every class and study. Upon the basis of this, together with the results of the theological classes examined by the president, and the elocution classes in which the tutors have had the advantage of the judgment of the Rev. J. S. Russell, M.A., the list of honours has been also framed. The statements of the examiners will also be published in the annual report, but they have specially directed me to cite the following summary on the present occasion.

Professor Leathes writes:—"I believe the committee have every reason to be satisfied with the standard attained by the students at Cheshunt. I feel sure that the men have very valuable teaching, and that in the majority of cases that teaching will not fail to bring forth in the future, as it has produced in the past, abundant fruit, for which successive generations will have cause to be thankful. May the college prosper and do its work to the glory of God and the good of His Church."

Rev. William Field writes:—"Taking a general view of the entire examination, I am able to speak with much satisfaction. The indications afforded by the written papers were fully confirmed by all that transpired when I visited the college. I think this examination reflects much credit on all concerned. Not a single case of discreditable failure has occurred throughout. The deficiencies have certainly not been more than would naturally be expected, and in many instances far fewer; while the positive excellence has frequently been very marked. There is ample evidence that a most satisfactory session of work has been spent, and I cordially congratulate the committee and the tutors on the existence of a state of things which has made my labours comparatively easy and unquestionably pleasant."

The session which thus terminates has been characterised by harmony, fine feeling, and steady work, by the preparations made by a large number of students for the national public, as well as college tests, of their scholarship and fitness for their work. I have been much gratified, if I may venture to say so, with the intellectual and spiritual development of many students, and am solemnly impressed by the fact that their services have been sought by churches, the pastorate of which involves very sacred and grave responsibility. The cry was never more urgent than it is at this moment for men who are mighty in the Scriptures, men wise to win souls, men filled with the Spirit, faithful and loyal to Christ, educated with the special view of rightly dividing the Word of Truth, alive to all the tendencies of modern thought, and competent to utter with personal conviction and real efficiency the message of eternal life. As the standard-bearers faint, it is well that there should be a numerous band of young soldiers ready to take up their work and press with ever-augmenting zeal against the serried ranks of unbelief, of superstition, and of sin.

The noble CHAIRMAN then presented the certificates and prizes. The following is a list of the names and the subjects for which the prizes and certificates were obtained.

PRIZES AND CERTIFICATES OF HONOUR.

Exit Certificates. (1).—Charles Llewellyn Allen; (2).—Arthur J. Crighton.

Third and Fourth Year's Classes.—First prize.—Arthur Poulton. Second prize.—Horace William Turner, B.A. Certificate of Honour.—Frederick Cornish.

Third Year's Classes.—Prize (1).—James Wilson. Certificate.—(2). Arthur Bonsey, Peter McDougal. (4).—E. J. Bird.

Second Year's Classes.—First prize (1).—William Heather. Second prize (2).—Alexander Cowe, Harry Scott. Certificate. (4).—Charles Maurice Short. Charles George Sparham.

First Year's Classes.—Prize.—Fred. Farnost Easter. Certificate.—Sidney Long and W. H. Wilson.

Elocution and Homiletics.—Prizes given by the proprietors of the *Christian World*. Seniors.—James Wilson. Juniors. (1).—Alexander Cowe. (2).—William Heather. (3).—Daniel Thomas.

The CHAIRMAN, who was received with loud applause, said: You must excuse me if upon this very interesting occasion I do not make to you a lengthened address. In the first place I think myself hardly competent to speak upon these subjects before such an assembly, and in the presence of so many learned professors and equally accomplished students, and in addition to that I have been troubled with a very grievous cold, and have a slight affection of the throat, which makes it difficult for me to have the words in my mind which I wish to address to you. But I should be sorry to leave this chair without expressing what I feel in regard to all that I have seen and heard this day. Now, in these days of trouble, and rebuke, and blasphemy, it is a singular comfort to come down and find a comfortable nest where religion may lay her young—(applause)—and where those young may go forth filled with the love and knowledge of the Gospel, and carry it upon the wings of truth to all the corners of the earth. I am delighted with the report that I have heard; it is a report worthy of the place, worthy of the subject, and worthy of the good man who drew it up. (Loud applause.) Again, I say, it is a singular comfort to find such a man as Dr. Reynolds, for I am sure he is one to whom you can open your heart on many occasions, and from whom you can receive good and "ghostly counsel and advice." I have found as I get on in life very great difficulty in discovering men to whom I can speak with confidence. There are such queer notions in the present day, religion is so dilute, Christ is so much talked about,

and so little honoured, that really I do not know when I go and speak to a man, whether in the few minutes when I am talking on those subjects, we may not jar in our feelings. I think we are come to a very difficult time indeed, and, therefore, I delight to see such a friend as Dr. Reynolds on my right. I feel that if I visited him in his room I could have a pleasant and useful conversation with him, and that I should go away a man better instructed and more chastened in heart than when I began the conversation. As for these young men, they ought to thank God that they have such an opportunity of instruction, and such a means of entering upon life, and upon that service, which, of all services, is the greatest—the service of the Lord Jesus Christ. I remember Macaulay saying, in his "History of England," "After the close of the Civil War, if ever there was seen a man, in the industrious departments of life, who was sober, honest, diligent, and faithful in all his duties, everybody said, 'That is one of Cromwell's young men.'" (Applause.) Now you young men of Cheshunt should so demean yourselves wherever you go—whether you go abroad to be baptised for the dead, or whether you go to fill up various vacancies that arise in the Nonconformist congregations of England, whether it be in the Established Church, on whatever department in which you may be called upon to minister—take care that you do it in such a way that everybody will say, "This is one of the Cheshunt men"—(applause)—"we know him by his manner, we know him by his acquaintance with the Scripture, but, we know him still more by the simplicity of his faith." I am speaking in the presence of learned divines, but I do not say it from any degree of vanity that it is my deep and solemn conviction, which comes from the bottom of my heart, that there is no preaching worth a straw unless it be Christ, Christ alone and Christ crucified. (Applause.) Although that seems but a simple theme I believe it affords the greatest variety in preaching. I believe there is no one text in Scripture, to which, if you apply that, you will have such a diversity of knowledge and such a variety of ideas that you cannot fail to interest those you address on this momentous question. I think in the present day our preachers do not speak to the consciences of those whom they address. In a great deal of our argumentation with sceptics, when we have controversies by word of mouth or in writing, I am satisfied we do not, in dealing with them, tell them to their faces that they do not believe one word of what they utter. ("Hear, hear," and laughter.) I believe that to be the truth. If you bring it home to their conscience in that way you will refute more sceptics than if you studied all the learned books that ever were written and gave yourselves up to oratory on all those studies to captivate the minds of men without inwardly and deeply affecting their hearts. (Applause.) I can only say how deeply I thank God for what I have seen. When I came here ten years ago, honoured by the trustees of this college, to lay the first stone of the new building, I did not know that God would so amply bless the work in which you are engaged. I can only return Him humble thanks, and pray that this college may be extended, and that His Holy Spirit may descend upon it, that there may never be a want of professors and a due supply of men, to go forth in legions, and with full power to preach the Gospel of the truth. Wherever piety prevails in such force, and wherever the Gospel of Christ is so faithfully preached, I do humbly pray, from the bottom of my heart, that institutions like these may ever flourish and abound. I heartily thank you for the kind manner in which you have received me, and I can only again say how delighted I have been with what I have seen and heard to-day. In taking leave of you I do it with the utmost sincerity, with the deepest feeling, and with the blessings that come from a very old man, who, in all probability will never again see your faces in the flesh. [At this point the noble chairman left the meeting amid loud and prolonged applause, and Dr. Allen took the chair.]

Mr. SMITH (the treasurer) read the following financial statement:—

The statement to be presented this day is we are sorry to say almost identical with that made last year. The year commenced with a balance due to the bankers of £266, and ends with a deficiency of about £400. We have still however one consolation—no stock has been sold. There has in fact been no diminution of our invested capital since the year 1863, i.e., seventeen years ago. The contributions from the public are also now nearly three times what they then were. The deficiency arises from our doing our work on a larger scale and as we believe in a better style, with more thoroughness and completeness. This however, must be associated with the liberality of the public, for it has come out of our new buildings, which cost upwards of £10,000, and were paid for without the loss of a shilling of our funded property. Our weakness continues to lie in the item of subscriptions from and by means of ministers educated at Cheshunt. We do not wish to cast blame on any one, but we feel it right to repeat that were the college generally assisted by its old students as it is by a few of them, our difficulties would be at an end.

The CHAIRMAN said he regretted very much that Lord Shaftesbury had been compelled to leave the meeting so early. Perhaps one, however, would not be surprised at that. The surprise was that a man of his years, and of his labour, could have come there to-day at

all. (Applause.) It was not likely, as Lord Shaftesbury had said, that he would ever visit Cheshunt again, and whenever the time came—and they would all pray, if it were God's will, that it might yet be far distant—that Lord Shaftesbury should be taken away, all good men, he thought, would agree that a nobler, more simple-hearted, more consecrated servant of Jesus Christ had not blessed this generation. (Applause.) There was to him a great deal of pathos in the words which concluded Lord Shaftesbury's address; it had touched him to the quick to look upon him under such circumstances, and to think that they would look upon his face no more at Cheshunt. With respect to the words his lordship had spoken, he thought they all felt their truthfulness and pertinence, with the understanding that it was Lord Shaftesbury who spoke them. He, at the age of four score years or more, had come to a period of life when all strife of tongues was specially disagreeable and repugnant to his feelings. When men came into the land of Beulah the fightings and strugglings of the land of the pilgrimage were well nigh over, and they rested till the call of the Master should come. The old man naturally felt less and less inclined to look, with any sympathy or any interest upon intellectual or theological controversy. He knew in whom he had believed, and he had come to rest simply and entirely in Christ, and to feel that the consummation of his religious life was a faith in him which doubt could not disturb, and that anxieties did not distress. He thought that allowance ought to be made for this stage of life, and this study of feeling pertaining to the change of life which Lord Shaftesbury had reached. He (Dr. Allen) did not like to think that the present age was worse than the ages which had gone before it. He could easily understand how, to an old man, new strifes might portend new dangers, but really they were the reproduction of things that had gone before. As he had said before, scepticism did lack originality. It was trying to fill the cases of exploded rockets, and he was not sure that there was any speculation of to-day about which men were anxious, and about which they contended that was not simply the reproduction of what had been suggested thousands of years ago, and rejected by the world a thousand times since. (Applause.) He, for one, did not feel any great anxiety. The anxiety he felt was the anxiety of the passing battle, not an anxiety about the general interests of truth, or the general issue of the conflict. (Applause.) He had great faith in Christ's truth—he believed it was greater than error. It seemed a very simple thing to say that, and yet men seemed as if they did not realise it; they were always trembling for the ark of God, always fearing as if truth were to perish from the earth. God was greater than the devil, truth was greater than lies, and spirituality in human nature was greater than all the philosophical ideas of it. Men who denied Jesus Christ, and the spiritual nature of man, had a terrible battle to fight, and they did not believe they would win it. The battle had been waged in former generations, and it had been won for Christianity again and again, and he believed that Christian truth never stood so fairly in the presence of the world, and never had such influence over the hearts and thoughts of man as it had at the present day. (Applause.) He sympathised partly with the mood and mind that prompted the remarks of Lord Shaftesbury, but if his lordship was a man of forty years of age, and had thrown himself into the theological conflict as he had done forty years ago, his tone might have been somewhat different, and he might have spoken with less of fear and more of hope as to the speculations now before the world. Already their departing shadows might be seen, and many things that were thought strong and plausible half-a-dozen years since had begun to look doubtful in the eyes of men who gave credence to them then. Scepticism in one form or it was a wholesome mood of mind; but that scepticism which was always advancing from one tentative point to another, and feeling the necessity of abandoning it, and looking for some other fresh weapons of assault and defence, they need not have any fear of. Let them do the work which God had given them to do. (Applause.) One thing about Cheshunt was that never had a shadow been thrown upon its fealty to great evangelical truth. It was in the beginning as it is now, and he prayed God that it ever might be. (Applause.) With some few exceptions, and very few indeed—such as would be met with in any great body of men—wherever a Cheshunt man was found he thought he would be found to be a man faithfully preaching Jesus Christ. Cheshunt men all throughout the country faithfully held up the cross of Jesus Christ, and set forth "Jesus Christ and Him crucified." In the lights and in the changing modes of advancing intelligence, he should be sorry if men simply stood by the old standards, and exhibited them in precisely the forms of their forefathers. He had far more hopes of Cheshunt men than that they should be so lacking in intelligence and progressiveness. They were all advancing in modes of truth, but the great thing of all was that their own men should hold fast by the truth itself. The sentiment to which he had been invited to speak was "Prosperity to Cheshunt College." He was

very anxious about the chronic deficit of the subscription list; he did not know that it was to be wondered at, but still it was to be regretted. It gave Mr. Bateman a great many illnesses, and it gave Mr. Smith some anxiety. (Laughter.) They had always got out of the difficulty, and had never had to touch their capital at all; but Mr. Bateman had been threatening to do so for some years past.

Mr. BATEMAN: We have not done it for seventeen years.

Dr. ALLON said that he knew that he had a notorious character for begging, and he could only say that it would need all the contributions they could obtain. If every one would make it an individual care and responsibility, and each man would contribute according to his ability from half-a-crown to the £50 which they had heard about, he thought the deficit might be wiped off. They need not be surprised at the financial condition of the college this year, because the last three years had been years of great commercial depression. The marvel was that they had not gone further back than they had. They must not reverse the good traditions of the last seventeen years, and begin to sell stock, because that would be putting their feet in the highway to bankruptcy. There was not a man, he thought, that loved Jesus Christ in these three kingdoms, who would not be sorry to see Cheshunt come to grief. (Applause.) He hoped that the requisite £400 would be raised. He had spoken about the fidelity of Cheshunt men to the truth, and he would only say one thing more. He had heard from his dear friend Dr. Reynolds from time to time throughout the year reports concerning the religious life of the students which were very highly gratifying, for after all the religious life of a man was at the root of his prosperity. He was thankful that Cheshunt was so far removed from London, and that it was enclosed in its own delicious circle. He could never go to Cheshunt but what he felt envious. (Applause.) He thought of his friend who had nothing to do but to preach and lead men to God, while he himself was living the dusty life he was obliged to live from day to day in London. The scenery had a bearing on the quiet godliness of their student life, which, perhaps, the students would value more if they were under other conditions. There were about Cheshunt advantages of health and quiet concentration of head and heart, which were conducive to the religious training of the ministry. They had also in their tutors—and he would first allude to his dear and honoured friend Dr. Reynolds, and he was sure his colleagues would not deem it invidious when he mentioned his name—men whose hearts yearned, who poured out their hearts and souls in prayer, and who strove day and night above all things that the men under their care might be men of God. He prayed that God would bless the college very greatly. He felt that Cheshunt was never so strong and prosperous as it was at the present time. They were sending out better men, doing better work, and bearing a better witness for Christ than he believed the college had ever done in the course of its history. (Loud applause.)

The Rev. NEWMAN HALL, after expressing his regret that he could not attend earlier on account of another engagement, said that one of the most essential things in the present day was the pulpit power of the ministry. If the pulpit had not power which could run evenly with the powers that were around it, he did not know what would become of the outer profession of Christianity. We might have beautiful buildings—let us have them; we might have good music—let us have it; and, we might have attractive services. But, if in addition there was not instructive and powerful Gospel preaching in the pulpit the congregations would disperse. In these days of increasing education it was necessary to have ministers who should be fully up to the highest level of the intellectual culture of the congregations to whom they preached; who should have sympathies with the literary, the scientific, and the social spirit of the age, and who should fully believe in the religion they advocated, and thoroughly understand the Book they expounded; who should have a personal and experimental acquaintance with the powers of that spiritual life which was the instrument of guiding and nourishing them. The minister of the present day should go forth, as Lord Shaftesbury had said, to preach the old truth of Christ crucified. He (the speaker) had heard of ministers who felt that they must not go into the pulpit and say that which their congregations knew beforehand; but he would ask—where they to find new doctrines? Our religion was based upon the grand old facts which some of them felt very important to repeat, Sunday after Sunday, and which were found in the Apostles' Creed—the great fact that God had revealed Himself, through Jesus Christ, and that Jesus Christ had been shown to be the Son of God by the resurrection from the dead, and that they accepted Him as their great Teacher and Saviour. It was comparatively easy for a young man who had got books before him, which his congregation had not generally read, to reproduce thoughts and facts out of those books, and have the credit of saying something to people which they never knew before, but to take the old truths which the congregations did know, and

to invest them with new power, to infuse fresh life into them, and make them vital and attractive, required a genius and power beyond the mere power necessary to tell the congregation what they had thought and read themselves. (Applause.) Let them, then, care for their colleges, for to them they must look chiefly, if not entirely, for the production of such ministers as these. It seemed to him that the name of Cheshunt College had always been associated with such ideas as these—personal refinement, intellectual culture, Scriptural theology, true godliness, evangelical preaching, and earnest zeal. In the professors of the college there were those powers which tended to produce these qualifications, and there were seen in the students who had left the college, and those who were in the college, manifest proofs that these influences were not exerted in vain. He would therefore wish prosperity to the college, and long life to its president and his assistants. (Loud applause.)

The Rev. E. J. HARTLAND said that as an old student of Cheshunt College it would be impossible for him to describe the pleasure which he felt in taking part in the proceedings of this anniversary. It was more than thirty years since he had been present on a similar occasion, not from any lack of interest in the college, but simply from circumstances which obliged him to be elsewhere on the anniversary day. He owed to a very strong strong sympathy with the feeling Dr. Allon had expressed, which he had realised as he walked through the beautiful grounds. He could not help breaking one of the old commandments; he felt exceedingly selfish and exceedingly anxious to lay his hands upon the grounds in some form or another, and make them his own, as they once were. (Laughter.) Many a happy walk had he had with the chairman (Dr. Allon) by the side of the river. He remembered some rather wicked things he did when he was at school. (Laughter.) He remembered, for instance, once taking the late secretary of the Evangelical Alliance in his arms—he was a student with him, and a much smaller man than he was—and he sent him right into the middle of the pond. (Much laughter.) He never recalled the circumstances, and the pitiable spectacle he presented when he came up out of the pond, without rejoicing that he did that one deed. ("Oh, oh," and laughter.) The sentiment he had been asked to speak to was, "Many ministries for Christ, thanks to the noble chairman, the preacher, the examiner, and the ladies and gentlemen who have given help to-day." As to the noble chairman, it was not necessary for him to say a word in order to commend this sentiment after what they had heard from the chairman and from the worthy president in his admirable report. The English Presbyterian Church required no words of recommendation from him; but they had all heard the sermon in the afternoon, and, therefore, they were able to appreciate it, as he was, and to render Dr. Fraser thanks for it accordingly. (Applause.) They were not all, perhaps, so well able to appreciate the work of the examiners, who had to go over the whole labours of the professors and the whole attainments of the students for one session. From experience he could assure them it was no slight toil to wade through heaps of papers, some of which—owing, he supposed, to the bad education of the students received when at school—were very difficult to make out. (Laughter.) Their thanks were also due to the ladies for the work they had undertaken in connection with the anniversary. (Applause.) As to "many ministries for Christ," Cheshunt College was peculiarly the spring of many ministries, and these arose out of the very catholic constitution of the college. There were clergymen—beneficed clergymen of the Church of England—who at first learned to preach within those walls; there were missionaries labouring in the distant parts of the globe who had learned the great truth they proclaimed—in its systematic form, at any rate—at Cheshunt; there were innumerable pastors scattered up and down the land whose people owed very much indeed to Cheshunt College; there were some village pastors and some city pastors; there were even clerical secretaries who had gone forth from the college. If our ministries were done for Christ, baptized with the spirit of Christ, they were all of them glorious, and a blessing to the world.

The Rev. W. CUTHBERTSON, B.A., said he had been asked to say something about kindred institutions, and of the work done for the salvation and consolation of mankind. He supposed the first part of this expression of sentiment was intended to give them an opportunity of expressing their belief in the culture of the ministry. A friend said to him a little time ago, "It must be a terrible thing to be a minister in the present day." He said, "If you mean to be a minister in the present day partly honeycombed with doubt, or, at least, touched with its frost, I agree with you thoroughly; you had better go to the workhouse and break stones upon the road, and get your bread and cheese. But if you mean to apply that to a man of living faith, who believes in Christ, the great revelation of God, and the sacrifice for sin, to me it seems that there has been no age in the history of the Christian Church that is more full of opportunity and privilege to the Christian minister than now." (Applause.)

Speaking for himself, he would exchange for no position upon earth the position of a Congregational minister. But if this were so with the general ministry how much more must their beloved friend, the president of the college, and his colleagues feel this? (Applause.) There was a terrific strain upon teachers, and certainly teachers of the youthful ministry, at the present time. The difficulty seemed to him that they had a great number of most important subjects already thrown down upon them by experts upon each one, perhaps, of these topics, and they said, "Explain to us this; defend the consistency of this with the previous doctrines on dogmas you have held before, or which have been expressed in our creeds." They come to ministers with moral difficulties, sometimes with the mere outlines of theological difficulty, and they were thrown down before the pulpit and the professor's chair, and they said, "Reconcile these!" If they were granted fifty years they would do it; but when men were engaged in a more important work than even of reconciling difficulties, he thought it was not fair to call upon them to do all this. God would give the Church of Christ time to do it. They need not pooh-pooh such propositions away, but fairly and honestly they should cause the light to shine through them, and in that way to dispel the present darkness. With regard to their own work and the work of those who were working on similar lines, it seemed to him that they had special difficulties in these agricultural parts, and the more he had seen of the work of the churches—the little churches (for he included them all)—he said with deliberate expressions of judgment—a judgment which had been formed upon an acquaintance of seventeen years—that he did not think there was a more precious work done in the kingdom of Christ, and having done it, more of the beauty of His grace in all England than that which was done by his brethren and the lay friends that stood by their side. It was very difficult work; the atmosphere, politically and socially, was against them. There was a difficulty of getting trained men to be teachers and men who could educate the Church in Church life. How were they to get them? He was sure that they could not do without them. Liberty in England would be a difficult thing to-day if those church doors were closed. They ought to go in the spirit which had consecrated some of the forms of Ritualism—or, at least, those who had been the leaders in it—with perfect sacrifice, forgetful of self, into the lanes and alleys where sin and misery lay huddled in rags. They must show something of the same spirit, and although it would not be a complete sacrifice, it would benefit their future, and lead them to be what they ought to be—true leaders and bishops among a comparatively Christian people. He would include among those workers he had spoken of the noble men and laymen who held their farms sometimes at great hazard on account of their principles, but they had been true amid it all. He would say all honour to them and the ministry who had been at one with them in their purpose. (Applause.)

The Rev. JOHNSON BARKER (of the New College Chapel, St. John's-wood) expressed the pleasure it had given him to be present, and to hear such an admirable report. He impressed upon those who left the colleges the necessity of taking a special interest in them. He did not think that the Independent Churches took enough interest in the work of the colleges, and he thought that, in part, this was the fault of the ministers. He was sure that it arose from simple thoughtlessness, and not from any lack of appreciation of the benefits they received from the institutions out of which they came. He heartily congratulated the students who were leaving the college to enter upon their several spheres of labour. He had been a minister for twenty years, and he could say, from the bottom of his heart, that if he had his life to live over again he would not choose any other office than that which he now held. He could assure them that they would never get rich over it; but in this world money considerations were often of a good deal less importance than other higher and more important ones. The New College had done well, and the Cheshunt College had done nobly well; and he hoped that God would prosper them, and that their admirable president might be long spared to guide and govern the affairs of the college, and win the affection of the men who were under his charge. (Applause.)

The Rev. Dr. REYNOLDS, in moving a vote of thanks to Dr. Allon, took occasion to say that no man had ever been so highly blessed as himself in his colleagues. For twenty years he had had a succession of colleagues between whom and himself there had prevailed the warmest and kindest feelings, and the most brotherly affection, and in whose teaching and influence he had felt a continual joy and rejoicing. At the present moment he felt that he was very ably and wonderfully sustained. He spoke of the great interest Dr. Allon had always taken in the affairs of the college, and of his affection for it.

The Rev. Mr. WHITEHOUSE seconded the motion, which was supported by the Rev. VAUGHAN PRYCE.

Dr. ALLON having briefly replied, the proceedings terminated.

NEW COLLEGE.

THE Annual General Meeting of the subscribers to this institution was held at the college, Finchley New-road, on Friday evening last. There was a fair attendance of the supporters and friends of the institution, but the audience would probably have been larger had it not been for the extremely unfavourable nature of the weather. Tea and coffee were served from five to six o'clock, after which a meeting was held in the Library. Mr. James Bryce, D.C.L., M.P. for the Tower Hamlets, occupied the chair, and among those present were:—G. F. White, Esq., Treasurer; Rev. Dr. Newth, Principal; Rev. Dr. Kennedy, Honorary Professor; Revs. Professor Stoughton, D.D., and Thomson, M.A.; Revs. Dr. Angus, J. C. Harrison, Edwin Johnson, M.A., R. Vaughan Pryce, M.A., LL.B., R. Harley, F.R.S., J. Hewlett, M.A., Edward White, P. J. Turquand, A. McMillan, H. Griffith, F.G.S., J. Barker, LL.B., William Farrer, LL.B. (Secretary, &c.), Henry Wright, Esq., Arthur Gunn, Esq., C. Latham, Esq., &c. After Divine service,

The Rev. A. HANNAY delivered the address, which we have given in a separate form.

The Rev. ROBERT HARLEY (of Mill-hill) then offered prayer on behalf of those students who were about to leave the college.

The SECRETARY read the following report:—

Thirty years—almost the lifetime of a generation of men—have passed away since the union of three of the oldest Congregational colleges in England, a union which had long been the object of contemplation and desire, became an accomplished fact. Comparatively few of those who took part in effecting the union still survive, and every year sees some further diminution of their number. One name calls for special mention on the present occasion. On the 22nd November, 1879, John Remington Mills, Esq., probably at that time the oldest living friend of the college, departed to his rest. The Council were represented at the funeral, and at their next meeting adopted the following minute, which sets forth Mr. Mills's claim to kindly and respectful remembrance by the friends and supporters of the institution:—

"The Council of New College, London, having received intelligence of the decease, on the 22nd November last, of John Remington Mills, Esq., of Tunbridge Wells, desire to testify the respect in which his memory is held by them, and their strong sense of the valuable and important services which he rendered at different times through a long course of years to the institution under their care. With the central portion of that institution, under its successive names of 'The Evangelical Academy,' 'Hoxton Academy,' and 'Highbury College' his family had been connected from the beginning more than a century ago; and this hereditary interest in its welfare, maintained without abatement in the case of Mr. Remington Mills, was manifested not only by liberal contributions, but by personal service in various ways. As a trustee of the college property, a member of the committee of Highbury College, and of the united committee which led to the establishment of New College, London—as the treasurer, for several years, of the latter institution—and as the founder of the scholarship which bears his name, Mr. Mills gave proof of his earnest desire to promote the thorough and efficient training of candidates for the Congregational ministry; and when increasing years compelled him to relinquish active duties in connection with the college, he did not cease to encourage the Council in their work by tokens of sympathy. Rejoicing in the public service which, in this and in many other ways, Mr. Mills was privileged to render, the Council are thankful to know that the closing days of his earthly life were so abundantly cheered by the consolation of the faith of Christ, and to believe that what, to the college and to so many religious and philanthropic institutions, is the loss of an honoured and valued friend, is his exceeding gain. They desire at the same time to offer to the bereaved widow and family the assurance of their respectful and cordial sympathy."

The more recent death of another member of the Council, Dr. Alexander Raleigh, Honorary Professor of the College, awakens a more lively feeling of personal sorrow. Mr. Mills died in a ripe old age; Dr. Raleigh's sun may be said to have gone down while it was yet day, and while we were yet hoping great things for the Church of Christ from the breadth and keenness of his intellect, the maturity of his experience and the unabated fervour of his Christian zeal, affection, and sympathy. The following is a copy of the minute in which the Council endeavoured to express the sentiments inspired by his removal from the Church on earth to the Church above:—

"The Council of New College, London, having received intelligence of the decease of their late honoured and beloved friend and colleague, the Rev. Alexander Raleigh, D.D., desire to record their respect for his character, their deep sense of the value of his services to the Church of Christ, and their sorrow at the loss of his companionship and co-operation in the work in which they are engaged. They remember with pleasure and thankfulness his occupation, though only for a brief period of the Chair of Homiletics in New College, and the lively interest which his lectures awakened in the minds of the students, as well as the wise counsel and ever ready sympathy by which, for many years past, he has aided in conducting the affairs and promoting the best interests of the institution. Devoutly rejoicing in the knowledge of the gifts and the grace with which Dr. Raleigh was endowed, the usefulness which he was enabled to attain, and the calm, serene

faith by which, in his last illness, he was supported to the end, the Council desire also to express their sincere condolence with his widow and family under their painful bereavement, and to commend them to the gracious ministration of the Divine Spirit, the great, abiding Comforter of His people.

The opening lecture of the session was delivered on Tuesday evening, September 30th, 1879, to a large audience, consisting of students and friends of the college, by the Rev. Edwin Johnson, M.A. The subject was "The Study of Language and Literature, with especial reference to Greek and Latin, as part of the Preparatory Training of the Christian Preacher." Thirty-four students for the ministry returned after the vacation, and sixteen were newly admitted. Another student, Mr. John Hootson, after being absent on leave in South Africa for more than a year, has just come back, with health apparently quite re-established, to complete his course of study. Six lay students and eighteen students of Regent's-park College have likewise attended some of the New College classes during the whole or part of the session, making a total of seventy-five names on the books of the college. Dr. Angus has continued his lectures on the English language and literature to united classes from Regent's-park and from New College; and the friendly connection between the two institutions has been further maintained by the residence of a New College student at Regent's-park College. Twenty applications for admission have already been received for next year.

Several friends of New College, especially the Principal, have long desired to see evening classes established at the college. With the help of some members of the college staff, and of those of Regent's-park and Hackney Colleges, Dr. Newth succeeded in organising a set of classes, which began to meet in November. Thirty-four students entered, a large proportion of whom continued their attendance till the close of the classes in April, and expressed an earnest hope that they might be resumed in the autumn of this year. It has been clearly shown that these classes meet a felt want; and there is every reason to expect a much larger attendance as they become better known. The Principal will report as usual on the lectures, examinations, &c., of the year.

One student of the college matriculated in the University of London in June, 1879, and another in January, 1880; two students passed the First B.A. Examination, one of them in the First Division; and Mr. David Tyssil Evans obtained the degree of B.A. also in the First Division. A former student of the college, the Rev. F. W. Aveling, M.A., B.Sc., of Northampton, has passed the Voluntary Scriptural Examination in the First Division, which carries with it a prize. Dr. Daniel Williams's trustees have awarded one of the Divinity Scholarships bearing his name to Mr. Chas. Fredk. Wm. Wood, M.A.

Eight students of the college have obtained settlements in the ministry since the last annual meeting. Mr. James Wm. Rogers, B.A., has become pastor at South Hackney; Mr. John Arthur Beard, at Melksham, Wilts; and Mr. Edgar R. Walrond Skinner, at High-street, West Bromwich. Of the students whose course terminates with the present session, Mr. James Thomas has already entered upon pastoral work in connexion with the church at Red Lion-street, Boston; Mr. Thomas McDougall Mundle succeeds the late Dr. Fleming, in the oversight of the Congregational Church, Kentish-town; Mr. Henry Ward Price becomes pastor at Queen-street, Chester; and Mr. Arthur Samuel Hackett has been accepted by the directors of the London Missionary Society for service in Madagascar. Mr. Wm. Morley, who would under ordinary circumstances have had another year in the college, is allowed, for reasons of health, to take a country pastorate at Thame, Oxon. Five other students are leaving to-day, three of whom it is confidently expected, will shortly be called to suitable positions in the ministry, and another may possibly be occupied abroad.

The Village Preaching Stations continue to flourish; and while they are undoubtedly of much value to the students as affording opportunities for the exercise of their gifts in preaching, and also, to some extent, in pastoral work, evidence is not wanting that they are the means of great spiritual benefit to the surrounding populations. Two stations now receive aid from the Village Preaching Fund—Pulborough, mentioned in the last report, and Billingshurst, with its out-station, Five Oaks, in which the students find cordial co-operation from the pastor evangelist, the Rev. S. Evershed. Both in these congregations, and in larger and more fully organised churches, the pulpit services of the students are cordially appreciated.

List of Stations for 1879-80.—1. Aveling, Essex. 2. Barnes-green (assisted from Mr. Wilson's fund). 3. Bracknell, Berks. 4. Chertsey, Surrey. 5. Elstree, Herts. 6. Harpenden, Herts. 7. Hornchurch, near Romford. 8. Littleton, near Boyston. 9. Littlewick, near Maidenhead. 10. Mark's-gate (fortnightly). 11. Morten and Thrush's-bush, Essex (twice in the month, for the last three months). 12. Pulborough (assisted from Village Preaching Fund, nightly, for six months). 13. Redbourn, Herts. 14. Redham. 15. Twyford. 16. Welling. 17. Woodford-bridge (afternoon), and Chigwell (evening). 18. Billingshurst and Five Oaks (assisted from Village Preaching Fund).

Reference was made, in the last report, to the establishment of the Lea Professorship of Divinity. The Council have pleasure in reporting that this appointment has been offered to, and accepted by their esteemed friend, the principal of the college. It is right to explain that this arrangement will not involve any addition to the arduous duties already undertaken and discharged by him.

With regard to the funds of the college, the Council are thankful to be able, on the whole, to maintain the cheerful tone adopted in the report of last year. The ordinary sources of income—subscriptions and congregational collections—have indeed been considerably affected by the recent depression, and by deaths of subscribers. There is real need that the friends of the college should use their influence, both with individuals

and with congregations, towards making good these losses. But, so far as the present year is concerned, they are more than compensated by the largeness of the extraordinary receipts. Berman's trustees have again made a grant of £50 to the funds of the college. J. Trueman Mills, Esq., has presented a donation of £1,000, in memory of his father, the late John Remington Mills, Esq. A reversionary legacy of £1,000 Reduced Three Per Cent. Stock, bequeathed by Mr. Wm. Nettleton, of Wells, Norfolk, who died in 1836, has fallen in on the death of his widow, yielding, after deduction of legacy duty and expenses, the sum of £369 13s. 3d. A legacy of £2,000 free of duty, left by the late Mrs. Rachel Bethell, of Tunbridge Wells, has been paid, with interest for thirteen months of unavoidable delay, making in the whole £2,084 17s. 4d., which amount has been invested in India Four Per Cent. Stock on the general account of the college. A further sum of £500, part of the balance in hand, has been applied to the purchase of Reduced Three Per Cent. Stock on the same account.

In closing this brief record of the work of another year, the Council would again earnestly commend the college, and all other institutions for ministerial training, to the kindly and prayerful sympathy of the Churches. Amidst all the material and educational progress of our age, the need for a thoroughly prepared and instructed ministry is even greater than ever; both within the Church and without, there are facts and characters which a shallow, superficial teaching and ministration cannot reach, or influence for good. Unbelief and disbelief are gathering strength and boldness, and putting forth confident assertions and negations which mere confident assertion and negation on the opposite side will not suffice to overthrow. The Congregational colleges, and the Congregational churches of our land, we are thankful to believe, are not insensible to this present need, and are anxiously considering how best it may be met. The counsel of the wise, and the sympathy of the many may be very helpful to this end; yet our trust, after all, is not in these, but in Him by whom alone they are directed to the effectual accomplishment of the most blessed and glorious results. May He be pleased to grant to us all a fresh baptism of His Spirit, that the ministry of good accomplished by means of this college in the years gone by may be as nothing in comparison with that of years to come.

The following is an abstract of the treasurer's account:—Receipts from ordinary sources, with donation of £1,000 from J. T. Mills, Esq., £5,581 18s. 5d. Legacies: Mr. Wm. Nettleton, £869 13s. 3d., Mrs. Rachel Bethell (with interest), £2,084 17s. 4d. On account of Special Library Fund, £220 3s.; total, £8,756 12s. 0d. Payments under ordinary heads, £4,939 0s. 5d.; special expenditure for library, catalogue, &c., £198 10s. 4d.; investments, £2,584 17s. 4d.; balance due to treasurer on last year's account, £486 12s. 11d.; total, £8,209 1s. 0d. Balance in hand: Special Library Fund, £338 4s. 0d.; current account, £209 7s. 0d.

Principal NEWTH, in stating the list of lectures that had been delivered and the progress generally of the college, said he did not know of any session that had given him more satisfaction, and in which there had been more painstaking and self-denying work.

The following is a list of the Certificates of Honour which was read by the Dean of Faculty:—

Third Theological Year.—First Class: Leonard Davis, Henry Ward Price, James Samuel Wolstencroft. Second Class: Arthur Samuel Hackett, Thomas McD. Mundle, Charles Playl, Thos. Traverses Sherlock, B.A., James Thomas.

Second Theological Year.—First Class: George Chetwode Postans, Alfred Capes Tarbolton, Wm. Walter Watts, Chas. Fredk. Wm. Wood, M.A. Second Class: R. Baldwin Brindley, Herbert Jno. Lawrence Matson, Morgan David Morgan, Chas. Watt Smyrk.

First Theological Year.—First Class: David Tyssil Evans, B.A., Wm. Henry Skinner. Second Class: Arthur Alfred Avann, Brooker D. W. Gregory, Alex. Henderson, Robert Jarvis, Henry Le Pla, John Q. Panks, Harry Roderick Parnell, Jas. Turner Smith.

Third Literary Year.—First Class: Wm. Jas. Wright. Second Class: Harry Herbert Snell, John Lloyd Williams.

Second Literary Year.—Thomas Wilkinson.

First Literary Year.—First Class: Martin Anstey, Andrew Begg, John Brenny Evans, George Packer. Second Class: Algernon A. J. Andrews, Luther Winther Caws, Thos. Wm. Choseman, Wm. Henry Dash, Mitchell Mansell, Albert James Viner, Richd. Wm. Free (Lay Student).

Students of Regent's-park College.—C. M. Hardy, First Class in Senior Mathematics; T. Landels and Woods, First Class in Second Mathematics; J. H. Shakespeare and A. Dakin, Second Class in Second Mathematics; J. Pugh, First Class in Junior Mathematics, Second Class in Chemistry; A. Stock, Second Class in Junior Mathematics and in Chemistry; Teichmann, Second Class in Junior Mathematics.

Scholarships, &c., presented.—Harris Scholarship: Alfred Capes Tarbolton, worthy of Scholarship, but disqualified as already holding another; Wm. Walter Watts, scholar. Kendall-Binney Senior Reading Prize: George Chetwode Postans. Kendall-Binney Senior Composition Prize: Charles Watt Smyrk. John Wardlaw Missionary Exhibition: R. Baldwin Brindley. Bennett-King Scholarship: Wm. James Wright.

Scholarships, &c., reported.—H. F. Burder Scholarship of 1879: Henry Ward Price. Pye-Smith Prize of 1879: Arthur A. Avann and John Q. Panks, equal. Kendall-Binney Junior Composition Prizes of 1879: Thomas Wilkinson, Johnson Barker, jun. Pye-Smith Scholarship of 1880: David Tyssil Evans, B.A., recommended by the examiners as deserving of the Scholarship.

Books presented from the Selwyn Fund to Students leaving.—James Saml. Wolstencroft (author of best essay), £20 worth; Leonard Davis, Arthur Saml. Hackett, Charles Playl, Thos. Traverses Sherlock, B.A., £10 worth each.

The CHAIRMAN, in congratulating the students who had received prizes and awards, said:—They are now old enough and far enough advanced in their studies to have risen above the comparatively trivial pleasure of showing themselves capable of excelling one another; but they are not above—and none of us ever will be above—the much truer and more real pleasure of receiving the testimony and evidence of the excellence of the work which has been done, of the sign of the approbation of those who instruct them at the satisfaction in which their efforts and their diligence have been seen. That is a real pleasure, I am sure, to the principal and the professors. It is a real pleasure to those of us who have come here to express our sympathy, and it must be a deep pleasure to those who feel that the efforts which they make are understood and sympathised with, and that they have borne good fruit. (Applause.) I have also great pleasure in congratulating the principal, professors, secretary, and the council of the college upon the prosperous state in which the college now stands. You have all heard, with a great deal of satisfaction, the report read. Not only does it give a satisfactory account of the work done, but also a satisfactory report of the finances. With greater pleasure still we have listened to the testimony which the principal has borne to the excellence of the work done by the students, and the satisfaction with which he is able to look back at the progress they have made during the past year, and also at the progress of the college, as a place of theological and general instruction. The college, of course, has to deplore the loss of those who have been among its best friends. I had the pleasure of knowing, a good many years ago, not, indeed, intimately, but quite well enough to be able to appreciate and admire his many qualities, Mr. Remington Mills, and I also had, in Scotland, many years ago, when he was a pastor there, the pleasure of hearing the discourses of Dr. Raleigh, and not only admiring them myself, but of knowing the profound esteem and respect in which he was held by all the Presbyterian Churches of Glasgow. Losses like these we must from time to time experience; but we feel that the good which such men do is not lost, and does not pass away, nor does the substantial work which they do. Mr. Mills, by his constant liberality towards the college and other institutions connected with Congregational churches, Dr. Raleigh, by the lectures he gave and the spirit he infused into everything he did, but the example that such men set lives and works long after them, and raises up others who are worthy to tread in their footsteps. I do think it is a matter of congratulation to the whole body of Congregationalists that this college should be in such a flourishing condition; and I may say, perhaps, that that is more true in regard to a body like the Congregationalists than it would be true of some Christian bodies, because no Christian Church has carried the principle of individualism more completely and more consistently than the Congregational body has done, with, perhaps, one exception. (Applause.) You have worked out to the utmost the idea that each congregation is to be a separate, independent Christian society—that its pastor and itself, or, rather, its pastor and people, are to be responsible to nobody, but stand in a direct and immediate relation to one another, excluding the interference of others, and managing their own concerns for themselves. (Applause.) Now, that being so, as contrasted with the Episcopalian system, in which a great and sometimes despotic authority is given to a certain number of pastors, and with the Presbyterian system, in which there is a kind of republic, which, through its system of presbyteries and synods, culminates in a general assembly, that is able to control every portion of the Church. Comparing this system with the Episcopalian and Presbyterian Churches, one sees how much more important it is for a Church like the Congregational Church to have a centre of social and spiritual union, such as a college furnishes, than it is to churches which have a close and strict ecclesiastical organisation. The unity of the Congregational body may be said to be represented in this college. It is one institution—it is certainly the chief institution—under which all the Congregationalists throughout the three kingdoms unite in supporting. It engages the sympathy, hopes, wishes, and efforts of all of them, and it is within these walls that the young men who are to become pastors of Congregational churches have the opportunity of making one another's acquaintance, of entering into one another's feelings, hopes, and ideas, and of forming those friendships which we earnestly trust will enable them to discharge much better the great functions on which they are entering. The existence of a college like this, which represents the unity of a large number of Congregationalists, which brings together those who are to be the pastors of those congregations, contributes very much to the maintenance of a corporate spirit in the body at large, and I think that those who feel most strongly the importance of independence for each congregation will value not less highly the existence of a corporate spirit, of a feeling of sympathy and co-operation not included in the narrow bounds of any ecclesiastical congregation-

alism, but expressed in a social and spiritual way between the pastors and members of the congregation. (Applause.) Now, ladies and gentlemen, I feel that you may, perhaps, expect from me some few words by way of suggestion or counsel to the young men who are quitting the college to enter upon pastoral work. I feel at the same time that I am quite inadequate for any such function. Not only do I feel great diffidence in attempting to speak on such a subject in the presence of the principal and professors of the college, and of some other ministers whom I see present, including some valued friends of my own—knowing how much they have thought of these colleges, knowing how much every one of them is able to tell you about them much better than I can—I feel that hardly any words, even if they came from persons well qualified to speak, could be equal to such an occasion as the present, to give proper expressions to the feelings in which we see young men, having completed their training here, go out to discharge the highest office to which any Christian can devote himself. At the same time, all of you who are now entering on the work of the Christian ministry must feel far more deeply than any one can express to you, the great responsibility which rests upon you, and the noble mission, the noble hopes, and the great reward which lies before you if you fulfil those duties well. The work of the Christian ministry, as was well observed in the report, does not become less important, but rather becomes more important every year which the world passes through. As new forms of evil arise, as society becomes more complex, as all the social evils and difficulties which the world has to grapple with assume larger numerical proportions—because I do not mean to say that all of them grow worse—many of them, we are happy to think, are being lessened; but still those difficulties which a great city like London presents to us do grow more serious with a constant increase of its population—the difficulty of making Christian churches equal to the functions which they are meant to discharge, to be able to grapple with the sin and misery around us becomes greater every year as our population increases. As was referred to by one of the speakers this evening, the existence of new forms of unbelief and disbelief that arise out of new theological questions, does, no doubt, add to the work which a Christian minister has to undertake. He has not only to make himself capable of dealing with the practical problems he sees around him, but he must endeavour to keep himself abreast with the progress of theological learning, and to feel that he is able to give an account to himself and to others of the faith that is in him. (Applause.) Feeling these difficulties, I shall not attempt to do more this evening than to say two or three words, drawn from studies which I have, to some slight extent, attempted to pursue myself, by way of suggestion to the students who are now completing their course or preparing to leave the college, upon one very important subject to which those studies may be directed. Theology may be said to have entered within the last generation or two upon a new phase. As you very well know, the great theologians of the sixteenth and seventeenth centuries, the great men like Luther, Calvin, and Melancthon, the great men at the time of the civil war, at whose head stands that glory of English Nonconformity, John Owen—and the no less great man who, a century afterwards, adorned the Church of America—I mean Jonathan Edwards—these great men devoted themselves to the study of what we might now call, by way of distinction, dogmatical theology. Their function and object was to develop a systematic view of divinity, starting partly from metaphysics, partly from doctrines which they adduced from the Bible, and to build up partly out of these metaphysical ideas, and out of these Biblical doctrines, a complete system of propositions, every one of which should bear relation to one another, and which they conceived to be necessarily and immutably and permanently true. They carried out, in fact, the method and system of the scholastic theology of the middle ages, although they carried it out with a far greater spiritual insight and a more accurate knowledge of the words of Scripture. They continued until far on in the present century; but in the present century our theology has a good deal changed its character. Dogmatic theology cannot be said to have lost its importance; but new kinds of theology, not recognised in earlier times, have been pursued with an ardour and success which has made theology retain and even enlarge its place as one of the chief subjects which fix the attention and interest of the whole community. This is particularly true with regard to critical theology and exegetics. We have made, I need hardly tell you, enormous progress of late years with researches with regard to the canon of Scripture. Much remains uncertain; but much remains matter for controversy. Many bold and speculative ideas have been advanced, which further progress and inquiry might prove to be unsound; but there can be no doubt that a good deal has been done to establish upon a firm basis conclusions which were not known in earlier times, and to which we have been led by a more accurate study of the Old and New Testaments, by a completer knowledge of

Greek and Hebrew, and by bringing to bear on the Old and New Testaments more collateral subjects. Something has been done for the Old Testament by the study of monuments, Hebrew, and history, and much by profane history; and for the New Testament much has been done, not only by the study of Greek, but of other matters. The result is we have made great progress in a truly scientific way as to the texts and words of Scripture. We know the text itself better; we are able better to interpret and understand the circumstances under which the books of Scripture were written; and to know those circumstances, and to know their dates, aids us very much in interpreting them and feeling better than we otherwise could what is their spirit and their meaning. In that sense, then, we may say that critical and exegetical studies have made great progress; but that is so well known to you who have been occupied in theological courses here that I need say nothing more about it. The same thing, perhaps, is as true as regards historical theology. We have done a great deal of late years in introducing the historical way of looking at a subject. I venture to think the historical method has sometimes been misunderstood, and that a great many crude, vague, wild, and misleading ideas have been started by those who think they are in possession of the historical method. Those of you who have followed the course of theological discussion, will, perhaps, find that the people professing to speak in the name of history, have misunderstood and misread it. It would be, perhaps, invidious to refer to English writers who did that, but some schools of philosophy who make a pretence to be the latest development of theology in this country, and one in France, those who profess to speak in the name of history, seem to me to have misread history's lessons. We ought to use the historical method, therefore, with great caution, but I venture to believe that used with due caution—and that is only saying "used" in a scientific spirit—the historical method is capable of rendering the greatest service to the study of theology as well as other subjects. Christian theology is not a collection of formulae; it is not a mere set of propositions; it cannot be understood until we feel that Christianity consists in a spirit, a living spirit and tendency, a growth of moral ideas, which constantly go on developing themselves and renewing themselves from one age and generation to another, which are not capable of being expressed perfectly in the language of any generation, simply because they are not exhausted by that generation, and not exhaustible by any generation. (Applause.) The doctrine of development in Christian theology, properly understood, means surely this: that the ideas which lie at the root of Christianity, and which are fundamentally both spiritual and moral ideas—that is to say, ideas expressing the relation of the soul to the Creator—which we call religion, and expressing also the moral relations of men to one another, which is practical religion—that these moral ideas started in the world, some of them at so remote a period as the beginning of Old Testament history, some of them emerging later on, some in the time of Moses, some in the time of the prophets, some after the captivity, and many more at the time of our Lord's appearance upon earth—these moral ideas are capable of assuming an infinite variety of forms. One generation sees them in one light and draws one kind of benefit and value from them; another generation sees them in another light and expresses them in different terms, draws other lessons from them, finds other applications for them; and in this way, from one age and from one country to another, the same ideas are always living, always moving, always influencing peoples' minds, and yet are never the same in any successive century. What each generation has produced is not lost; it passes into another form. Sometimes we find it is without form—hard to understand; but still it has produced its effect on the world and the human race. The truth it expressed in its first form becomes part of the human mind; it becomes a part of our mental furniture, and passes into our ordinary expressions of words; it is a thing we are hardly conscious of just because we are so familiar with it, and so, when the new idea comes up, at first sight we hardly recognise it, and it is not until some time has passed that we begin to perceive that it also may be in its own way a legitimate expression of the old idea finding a new application. (Applause.) Now, ladies and gentlemen, looking upon Christianity as in this way consisting, not of dry propositions, but living moral ideas, may we not say that it is impossible properly to understand Christianity—to understand it not only for the purpose of speculative inquiry, but also for the purpose of practical application to our own lives, and for the purpose of teaching others, unless we have followed the course which Christian ideas have taken in the history of the world, remembering always that it was in the design of the Founder of Christianity that those ideas should take that course, that it never could have been His intention to enunciate a mere form or formula, which would be the same to all men at all times, but to start in another course those ideas which would supply life, hope, stimulus, freshness to all succeeding generations. If we look upon Christianity in that way and upon the Christian

Church as the concrete body which these ideas have animated from time to time, which they have shaped—although the events of the world and profane history have had a great deal to do with shaping it—we shall find the ideas become much more intelligible to ourselves, the interest in them becomes much keener, and we feel much better what is the position in which the theology of our own age stands to that age; when we see the position the theology of a past age stood to the age which preceded it. It is true that this historical method ought to be applied with some caution. It is possible so to apply the historical method that we must almost come to forget there is any difference between truth and error. We may go on so anxiously discovering some truth in every idea, some attempt to do good in every concrete form that that idea has assumed, that we shall lose the keenness we ought to entertain of the difference between a really fruitful idea which contains much truth, and a poor idea that contains comparatively little truth. We may say there is no idea which has influenced mankind which has not some truth in it; but it would be to ignore the most fundamental and important distinctions if we did not feel that some ideas might fairly be classed as being from heaven, and other ideas savouring of the earth; and, therefore, one must always remember, in endeavouring to apply the historical method, that, after all, there is a difference between truth and error, and where an error in any belief, or notion, or creed, or in the defence of any Church, or form of organisation, can be shown to produce serious practical evils, we may allow our condemnation and censure to rest upon such an institution and belief, although it may be shown at some time or other it was capable of having done some good. You must never forget that in the hurriedness to explain everything there is a danger of explaining everything away. (Hear, hear.) Remembering, however, the necessity for this caution—a necessity which, after all, is not peculiar to the historical study of theology, but applies to the historical application of all subjects whatever, and is quite as true of politics as religion—one might say that the practical advantages of this historical way of approaching a theological question and the history and constitution of the Church is of considerable practical and immediate utility to all of you in the ministerial work you are going to undertake. In the first place, nothing is better fitted to give us a spirit of charity and toleration. When we perceive how easily the best ideas become perverted, and become the sources of evil, when we perceive how often the men whom we look upon as having been the best spirits of their time, and the discoverers of truth, when we consider how often they were allowed to carry themselves away by personal feelings and mistake the influence of new ideas that were coming up, we shall learn to be very tolerant and charitable ourselves, and distrust our own judgment, and feel that if we are forced to oppose people, we shall oppose them with the sense that, after all, there may be some truth in their view as well as in our own. (Applause.) I do not mean to say that that is a lesson which the experience of life will teach us all, but speaking more particularly to those who are beginning life, who have not had that experience themselves, and who the more fervently believe in the doctrines which they hold, are the more likely to deal sternly with those who differ from them. It is all-important that their minds should receive from the historical study of theology the caution that is necessary to a person who undertakes a work so difficult and so delicate as the work of the ministry. (Applause.) Further, ladies and gentlemen, such a historical study as this does throw a good deal of valuable light on the practical questions with which we are taught to deal. I will only take one single example in passing. No question occupies more the attention of serious-thinking men than the question of the relations that ought to subsist between the Church and the State. (Applause.) There is probably none of you, however young, who have not thought about that; and I am sure there is none of you who have entered the theological course but will understand, before the next thirty years pass, that he will have to think a great deal about it, and to make the views that he is now forming sound views. I am sure the friends around me will agree with me in thinking that it is not possible to have an opinion of any high value on a question of that kind without a free, careful, and dispassionate study of the best history of the Church and State. (Hear, hear.) One might see how the Church and State were brought into relation in the early days of the Roman Empire, how they continued to affect one another; how, in the middle ages, the Church seemed to be absorbing the State; how the separation was effected at the Reformation; what have been the establishment and maintenance of them ever since I say no one can but follow the history of the Church and State through these phases; but most of you who form views on that subject should see that they are sound ones. (Hear, hear.) Lastly, the more we follow the history of the Church, the more convinced we shall be of the immeasurable difference which separates our religion from all other forms of religion that appeared before it, the better we shall see what is the essence of Christianity

both as compared with the different kinds of form, shallow and gross, that have grown round it from time to time, and also as compared with other religions which have exercised a great influence on the development of the human mind. We seem to realise best the Divine origin of Christianity and its peculiar fitness for human life when we see the infinite variety it has shown itself capable of pursuing; when we see that it has taken different shapes and different forms in different ages and different countries, still having a moral influence; but, still in the age of its deepest and darkest corruptions, it retained the power of throwing off those corruptions, renewing its spirit, and going out again as the great moral, controlling influence in the world. Nothing can be more instructive than to compare it—I will not say with a barren, hard, uninteresting religion, like Mohammedanism, but with a really noble religion like Buddhism. The more we compare Christianity with a religion that has such profound ideas as Buddhism has, the more we shall see the immeasurable gulf that separates the one from the other. We shall see a religion like Buddhism losing itself like a stream swallowed up in a sandy desert, until the noble ideas which gave it its first power when it was preached in India more than 2,000 years ago have been almost forgotten by the innumerable corruptions that surrounded it; while we shall see on the other hand that Christianity, however it seems to have lost its original force, and to have assumed forms that were unworthy of it in the middle ages, still, like a stream which is plunged into a cavern to see the light of day again, was able at the time of the Reformation to come up fresh and pure and powerful, and to be, indeed, as we trust it shall continue as long as the world lasts, the great civilising, purifying, humanising influence upon the human mind and work. (Applause.) I need hardly say, ladies and gentlemen, that, in order to study the history and the theology of the Church in this way, you must never forget to study it as a part of general history also. Ecclesiastical history is really the centre of all history; and you will not only understand it better when you study it with general history, but you will have a key to the true understanding of all general history when you pursue the study of the Christian Church. (Applause.) I thank you for the attention with which you have been kind enough to listen to me. I am afraid I have wandered too much into abstruse questions. ("No, no.") I have only, in thanking you, to express the hearty wishes which we all feel for the happiness, welfare, and success, in their ministerial labours, of the young men who are this day completing their course, and going out into the world of life. (Loud applause.)

Dr. BRYCE then explained that his presence was required in the House of Commons, and left the room amidst loud applause. The chair was then taken for the rest of the evening by Mr. G. F. White, the treasurer.

The Rev. J. C. HARRISON moved:—That the report of the council and professors, together with the audited statement of receipts and expenditure for the past year, be received, adopted, and printed for distribution, under the direction of the council.

In doing so, he congratulated the principal and professors upon the close of such another successful session. He also expressed great gratification, which he was sure all present had felt—at the two most noble addresses to which they had listened. (Applause.) The speech of their friend, Mr. Hannay, was full of sagacity and suggestiveness, and he had no doubt that their brethren present would resolve that they would be "whole men" in all the work to which they devoted their energies, especially in the grandest work of all—preaching the Gospel of reconciliation. They were also deeply indebted to Dr. Bryce for the most exquisite address he had given, which was so exceedingly suggestive. He had no doubt it would be borne in mind and carried out in practice by the students in their subsequent studies at the college. Referring to the late Dr. Raleigh, he said his loss was one that could not soon be made up. He was one of those men who illustrated in his life the counsels that had been delivered by both the gentlemen who had just spoken. Dr. Raleigh used to say that his only claim was that he did, with all the power he possessed, what he had to do. He did not, he said, lay claim to any special talent, but simply devoted his whole life to his work. It was this which enabled him to achieve what he did; and he had that delicate insight not only into present truth, but into truth at all times which enabled him to touch it in such a way as to throw light on whatever he brought forward. A friend of his (Mr. Harrison) lately said to him that one great charm Dr. Raleigh had was the power of bringing out and encouraging all that was good in a man. He counselled the students present to imitate the example of the departed, not indeed by that slavish imitation in which they would endeavour to catch his tones and modes of thought, but to be, as he was, thoroughly themselves in whatever they might undertake. (Applause.)

The Rev. A. McMILLAN, in seconding the motion, said he had been present at many annual meetings of the college; but he had never been at one in all respects equal to the present one. They had had larger gather-

ings; but he did not remember anything to surpass the intellectual reach of the two addresses to which they had listened, nor the high moral and spiritual tone they had breathed into all their hearts. Mr. Hannay's paper must have humbled every preacher in the room; and yet every man with a heart and a desire to glorify the Master must leave the meeting with the calm determination, in the strength of that Master, to do his work better. (Hear, hear.)

The resolution was carried unanimously. The Rev. SAMUEL ELDRIDGE (of Brixton) moved—

That the best thanks of this meeting be presented to George Frederick White, Esq., for his services as treasurer of New College, London, during the year now closing; and the meeting requests that he will kindly continue those services for the coming year.

That the council of New College, London, for the year 1880-81 do consist of the gentlemen whose names have been read by the secretary, together with the treasurer and professors; and that they have power to fill up vacancies.

The Rev. J. L. PEARSE seconded the motion. In doing so, he said that that was the first opportunity since he left the college, ten years ago, that he had had the opportunity of publicly testifying the obligations he lay under to the institution. Every year he lived and served God in the East-end of London the more thankful did he feel to the men who were instrumental in sending him to help the churches.

The resolution was put and carried.

The CHAIRMAN, in responding, expressed the honour he felt at being the treasurer of the institution, and how much he appreciated their confidence in re-electing him to that position. They must, with himself, all be gratified with the somewhat flourishing account which had been presented, but with that satisfaction there was mingled in his mind a certain degree of regret that the account stood in its present position, considering the source from which the support came. The institution had passed into the somewhat dangerous phase of endowments. A great man, who used to be present at the meetings, once said that endowments withered all they touched. He did not know that he would go that length, but it seemed to him that there was a danger, when large legacies and large gifts were given to such an institution as theirs, lest the annual contributions and annual donations should, in some measure, cease; and he regretted to say that the list of annual contributions and donations was not increasing in the manner he would wish to see. It was the life of every institution that there should be this source of income. He hoped subscribers would lay this to heart, and that the terrible conventional guinea would not be the measure of their support to the institution. He had heard from the reverend principal that sort of testimony as to the condition in which the college was which should awaken emotions of the deepest thankfulness. He joined most heartily in their principal's earnest prayers and desires, and those of the other speakers that there might be a continuous incoming and outflowing of young men from the institution, who would do credit to their alma mater, who would do great service to the Church and the world into which they were going, and who would thus help to hand down hope, power, and simple faith to the latest posterity. He had to move:—

That the thanks of the meeting be presented to Arthur Gunn, Esq., and John Henry Puttick, Esq., for the services rendered by them as auditors of the college accounts for the past year.

Mr. HENRY WRIGHT seconded the motion. In doing so he said that the work of the auditors this year had been very much lightened owing to the admirable way in which the accounts had been kept. When the students went to the churches and showed them how they could preach the grand old doctrine in good fashion, the congregation who supported the college would find fresh contributors among their number; but if they showed they could not preach the Gospel in an acceptable manner, it would be a bad thing for such an institution as theirs. The state of the world and the state of society demanded a supply of such students as he hoped would go forth from the institution. He commended them to the noble work to which they had devoted their lives.

The resolution was carried.

Principal NEWTH proposed a vote of thanks to Dr. Bryce and to Mr. White, both of whom had acted as chairmen, and to the Rev. A. Hannay, for his address. The service which Mr. Hannay had rendered had been done with considerable effort to himself. They all knew how he was burdened with work, and it was a kindness on his part to step in at the last moment, at the urgent request of the council, to occupy the position he occupied so ably and to their extreme gratification. He was sure they would not fail to profit by the service Mr. Hannay had rendered that evening.

The Rev. Dr. KENNEDY seconded the motion, and spoke in high terms of the address that had been delivered by Dr. Bryce and Mr. Hannay.

The motion was carried by acclamation.

The CHAIRMAN and the Rev. A. HANNAY having briefly replied, the proceedings terminated.

DISESTABLISHMENT IN GENEVA.

LETTER FROM DR. PRESSE.

A VERY important event, and one well deserving the careful consideration of Frenchmen, has just taken place in a neighbouring country. It is full of interest as indicating the form in which the question of the separation of Church and State may force itself upon the attention of the democracy of our days. The legislative measure effecting the separation has just been passed by the Great Council of Geneva after three sittings. According to the constitution of the Canton, a reform of such importance ought to be submitted to the popular vote. Its most ardent advocates allow that if this course be adopted, it is at least very doubtful whether the plebiscite will support the resolution of the representative Assembly. They do not think that the population, as a whole, is ready to break with a Constitution which on many grounds it holds dear, and which is closely linked with the history of the country. The fact remains, however, that, contrary to all expectation, the Great Council, after setting aside the demand for an adjournment, has adopted the most liberal solution of the question. Such a course would not have been possible a few years ago. Nothing but the desperate struggles which have taken place at Geneva between Catholicism and the State could have led to resolutions so bold as these. The contest arose from the nomination by the Pope of the Curé Mermillod to the bishopric of Geneva. The Pope thus violated the express stipulations of the Swiss Convention. M. Mermillod, as all know, was banished. The Government quickly passed from legitimate defensive measures to offensive proceedings, which were really unjustifiable and persecuting. The expulsion of the Sisters of Charity was an act of violence; the injunction that the priests should not wear their proper dress was simply ridiculous. The gravest act of the Government of 1872 was the drawing up by the Great Council of a civil constitution for the clergy, which, on the authority of the Government, substituted a system of popular election for that of ecclesiastical investiture in the appointment of curés. The authority of the Pope was thus altogether set at naught. The Ultramontanes resisted, and saw their places in the Church filled by priests who had received their commission simply from the State. Hence arose a conflict which went on increasing in bitterness.

The extreme Radical party was not satisfied when it was in power with overturning the constitution of the Catholic Church; it was equally unscrupulous in its dealings with the Protestant Church, the ancient and glorious foundation of Calvin; and by the law of 1874 it really threw open the doors of that Church to the free propagation of all phases of faith and unfaith.

After a very important debate, the legislative measure enacting the separation of Church and State in Geneva, was passed early in the present month. Article I. is as follows:—"Liberty of worship is assured. The State and the Communes will subsidise no form of worship. No person shall be compelled to contribute to the maintenance of any religious observance." The succeeding Articles gave occasion for a very interesting debate on the methods of effecting the change. This must be a very important consideration in reforms which deeply affect institutions long-established, and which have become, indeed, a part of the very life of the people. It would be both perilous and unjust to cast the entire burden of such a change upon one generation.

The opponents of the separation of Church and State adopted on this occasion tactics often tried before in similar cases. They endeavoured to render the scheme unacceptable even to its most ardent partisans, by urging the State to perpetuate in the form of an irreversible foundation, the present constitution of the Protestant Church without its present doctrinal basis. In this way Protestant believers would have been deprived of any rallying point, and would have lost all interest in the triumph of the new law as guaranteeing the freedom of their convictions. This resolution was set aside. It was understood that all Protestants would have a right to share in the division of the property of their Church, and the mode of partition was not prematurely fixed.

The right of the various Churches to create foundations of their own was fully recognised, under the reservations required by the law of mortmain. The churches and buildings for worship are still to be communal property. They are to be inalienable for thirty years, and cannot during that time be assigned to any other form of worship than that now celebrated in them. The Church of St. Peter is still to be used for patriotic and religious ceremonies.

The Council of the State is pledged to present within six months, a scheme for regulating the pensions or temporary indemnities to be granted to ecclesiastics whose offices are suppressed. Lastly, the new law is not to come into operation till January 1st, 1882. All these arrangements are most wise. It must be borne in mind that they do not at all abrogate the defensive measures passed by the State against Ultramontane aggressions; and the Jesuits, like the other religious corporations, will still be excluded from the Canton of Geneva.

Whatever may be the issue of the popular vote which largely depends upon the Catholics, it is no unimportant sign of the times that such a measure should have been passed in the representative Assembly of Geneva. There can be no possible doubt that in France also the decision of this great question cannot be long deferred. We can well understand that there is every reason for not hurrying it on in that country. To attempt to solve it by a mere modification of the Budget, as a certain party of deputies have just done, is to invite well-merited defeat by an unjustifiable disregard of the delicate questions necessarily involved in such changes.

It is certain, moreover, that the present majority of the Republican party, while not opposed in principle to this reform, is anxious to make a full trial of the Concordat. It is well that this experiment should be tried to the end; it will not take very long. The solidarity, which the French Episcopate is vindicating with such ill-judged zeal, between the Catholic Church of France and the Society of Jesus, will greatly facilitate the final issue. The day is not distant when the problem will have to be faced in all its extent and gravity. The internal conditions of the Church will tend to hasten on the crisis. We must recognise the great fact that the history of our times, both in its normal and abnormal phases, is preparing the way for that great reformation, which is as necessary to the State as to the Church.

E. DE PRESSE.

Paris, June 26, 1880.

THE BISHOP OF GRAHAMSTOWN AND NATIVE POLICY IN SOUTH AFRICA.

We have pleasure in publishing the following letter from the Bishop of Grahamstown:—

"Grahamstown, May 24th, 1880.

"Dear Sir,—I write to beg that you will add my name as a member of the Aborigines' Protection Society, for which purpose I enclose a post office order for one guinea.

"That I should have remained so long in this land (now nearly thirty-two years), and have never joined myself before to the Aborigines' Protection Society, is an evidence that in former days I did not consider the coloured natives to stand in the same need of protection as they do now. And I must own that the mistakes rightly or wrongly accredited to the Aborigines' Protection Society in their view of 'native questions' are matters in which I have little sympathy. For coming here hoodwinked as I was by the extracts of evidence on South African matters, given before the Aborigines' Committee of the House of Commons (in 1836, I think), I soon perceived that the frontier farmers, rather than the natives, were the fit objects of compassion, and that Lord Glenelg's policy and the recall of Sir Benjamin D'Urban had really proved very disastrous to the country.

"But now, though I have never meddled in the least degree in politics, not even so far as to record my vote for any member of Parliament, or to sign petitions of any kind when presented to me, I cannot but feel that the natural outcome of 'responsible government,' so prematurely thrust upon us, is evidencing itself in a hideous injustice in what is delusively called 'a vigorous native policy' and the equally premature demand for 'Confederation' has been productive of war and bloodshed under the idea that the natives on our border must be subdued and forcibly disarmed, in order to make way for the existence of a South African Dominion.

"The tyranny by which the Zulu war was forced on, and the blackening of Cetewayo's character and intentions, have been nobly testified against by Dr. Colenso. And though one of the clergy who presented him for trial, and who has ever since maintained the same repugnance to his heresies, and the same repudiation of his position as a minister or member of the flock of Christ, I venture to hope that he is winning for himself the grace of repentance and enlightenment by his manly defence of the oppressed and maligned King of Zululand. Dr. Colenso happily engaged in this controversy not of his own choice (as he leaped into the arena during his 'Ten Weeks in Natal'), but was challenged to it by the Governor himself, and therefore he speaks now as by right when he denounces the high-handed injustice which has been and is still being practised.

"I trust the Aborigines' Protection Society will not let drop the shameful barbarity of the mutilation of the dead body of Morosi any more than the Koegas murders and the enlistment of the Swazies under the British flag. It makes one blush for the name of Englishman to think of one's fellow-countrymen being guilty of such acts—I mean the mutilation of dead bodies—that the very heathen account to be unmanly and abominable.

"I am, &c.,
(Signed) "N. J. GRAHAMSTOWN.
"To the Secretary of the Aborigines' Protection Society."

EVANGELICAL ALLIANCE.—The Council have just accepted a cordial invitation from Nottingham to hold the annual Conference of the Evangelical Alliance this year in that town. The meetings will commence on October 19, and continue during the two following days.

EPITOME OF NEWS.

DOMESTIC.

On Sunday the Queen, the Duke of Edinburgh, Princess Beatrice, and the Princesses Victoria and Elizabeth of Hesse attended Divine service in the morning in the private chapel. The Rev. T. Teignmouth Shore preached.

A Privy Council was held at Windsor Castle on Monday.

The Queen is expected to reside at Windsor Castle for about three weeks or a month.

The Princesses Victoria and Elizabeth of Hesse, daughters of the late Princess Alice, who are at present staying with the Queen at Windsor Castle, will, it is understood, shortly leave England for Darmstadt.

The Prince and Princess of Wales on Thursday afternoon opened a new recreation ground for the inhabitants of one of the most densely-populated and poorest districts of Whitechapel. The newly-opened space, which has been laid out and planted with trees, was formerly a burial-place belonging to the Society of Friends.

The Duke and Duchess of Connaught, accompanied by the Duke and Duchess of Teck, on Friday opened the extension of the Victoria Dock below North Woolwich. The new Albert Dock is connected with the Victoria by a canal, and the basins have a water area of 175 acres. The river was crowded with craft, the vessels were gaily dressed, and the embankments of the new dock were thronged. A numerous company were afterwards entertained at luncheon.

The King of the Hellenes, accompanied by the Prince and Princess of Wales, paid a visit to Her Majesty the Queen at Windsor on Friday.

In the division in the House of Lords on Friday the Prince of Wales and the Dukes of Edinburgh and Connaught voted in favour of the Marriage with a Deceased Wife's Sister Bill. The Duke of Argyll voted in the majority against the Bill.

The Prince and Princess of Wales, accompanied by Prince Albert Victor and Prince George, went in procession on Saturday, with the chairman and members of the Metropolitan Board of Works, to free Putney, Hammersmith, and Wandsworth bridges, the last of the fourteen bridges over the Thames which still remained subject to toll. Notwithstanding the violent thunderstorm and heavy rain, the proceedings passed off with marked success. The route along which the Royal party proceeded was crowded with spectators, who gave the Prince and Princess an enthusiastic reception. Their Royal Highnesses afterwards went to a garden party at Kensington House, given by the officers of the Grenadier Guards, where they were joined by the King of the Hellenes, accompanied by Princess Louise, Princess Victoria and Princess Maud.

Mr. Bright, Chancellor of the Duchy of Lancaster, has appointed six Oldham Liberals to the borough bench, four of them having formerly been mayors.

Designs have been accepted by the Admiralty for a table which is to be made for the Queen from the timbers of the old Arctic exploring ship *Resolute*, which has been broken up at Chatham Dockyard. A copper bolt from the same vessel is to be rolled into a plate to be let into the table, and to bear a suitable inscription.

The Killarney correspondent of a Cork journal says that Lord Kenmare has engaged the services of a number of English painters and decorators, who are employed in preparing his mansion for the reception of the Queen, and that the time fixed for her Majesty's visit to the Emerald Isle is the end of August.

It is reported in Calcutta that Mr. Bryce, M.P., will probably succeed Mr. Whitly Stokes as Legal Member of the Governor-General's Council.

Major Evelyn Baring, who has recently been in the employment of the Egyptian Government, has been appointed Financial Member of Council to the Viceroy of India, in the place of Sir John Strachey. The news of Sir John's resignation has excited the liveliest satisfaction throughout India.

On Friday, in the Irish Land Court, Judge Flanagan called attention to "the perfect farce of putting up property for sale now." Twelve years' purchase was offered for an estate, and there was no competition!

The average price of wheat sold in this country last week was 44s. 8d. per quarter the average price of oats was 26s. 9d. per quarter, and the average price of barley 28s. 3d.

It seems that the election expenses of Mr. C. W. Wynn, the defeated candidate for Montgomeryshire, were no less than £13,454—more than double those of his opponent. Each vote he polled cost him the enormous sum of £6 15s.

Sir Henry Layard has written to a correspondent to deny the statement that the Turks having shown him a telegram from the Emperor of Russia and assured him that if the British fleet did not retreat Constantinople would be occupied by the Russian army, Sir Henry ordered the fleet back to Ismid. There is, Sir Henry Layard says, "not one word of truth" in this story.

The movement for the establishment of a University of Liverpool is likely soon to be crowned with success. The amount which it

is proposed to raise is £20,000, and of this sum £60,000 has been subscribed, to which Lord Derby contributes £10,000, the Messrs. Rathbone, £10,000; Mrs. Grant (Rock Ferry), £10,000; and Colonel A. H. Brown and Messrs. Crofield, £10,000 between them.

Mr. James Caird has been elected Chairman of the General Committee of the Reform Club in place of the late Richard Baxter, whose sudden death was announced a few days ago.

The Dublin correspondent of the *Globe* gives an encouraging account of harvest prospects in Ireland. He says that in the neighbourhood of Dublin nothing could be finer than the appearance of the crops. The potato crops will be varied, but, as a rule, much better than that of last year. The hay crop will be full, and flax, brought up by the recent favourable weather, promises to be luxuriant. Meanwhile, the distress in the poorer districts has greatly decreased, though relief will be required in many places until the beginning of September.

The further hearing of the writ of error in the case of the Tichborne claimant was proceeded with on Friday. At the conclusion of the arguments for the convict, it seemed as if the court were about to deliver judgment without calling on the counsel for the Crown. But after an observation from the Attorney-General, to the effect that authority after authority could be cited against every contention of the other side, the judges said they would like to hear what he had to say on the question of cumulative punishments. Sir Henry James then proceeded to address their lordships. Mr. Benjamin replied to the Attorney-General, after which Lord Justice James gave judgment, holding that the writ of error had been imprudently granted by the late Attorney-General, and that two sentences had been rightly inflicted for two offences of perjury, although committed in furtherance of the same fraud. Lord Justices Bramwell and Brett concurred, and judgment was, therefore, given for the Crown. The "Claimant" will therefore have to undergo the term of fourteen years' penal servitude, minus any remission which he may earn by good conduct in prison.

The Lord Mayor's estimate of the interest taken by his fellow-citizens in the erection of a cathedral at Truro is (says the *Echo*) already shown to be very wide of the mark. Sir Francis thought that the £70,000 required might be raised in London alone. Up to Friday only £30 had been received!

In his flighty election manifesto three months ago, Lord Beaconsfield declared that a fearful crisis was imminent, and that the peace of Europe depended upon the maintenance of his Government. At the opening of the Victoria Docks, in London, on Thursday, Count Münster, the German Ambassador, gave it as his opinion that "the peace of Europe has for the last ten years never been so secure as it is now."

Four persons who attended a sale at Welbeck, near Worksop, last week, have died, it is supposed, from eating ham sandwiches supplied as refreshments. About twenty other people were seriously affected.

The Metropolitan Hospital Sunday Fund amounted on Saturday to £26,000, or nearly £4,000 in excess of the sum received in the corresponding period of last year.

Colonel Gordon, who lately resigned his commission on being refused leave to proceed from India to the Celestial Empire, has now received six months leave of absence to travel in China.

It is said that the pamphlets and other publications of Mr. Bradlaugh, M.P., are being sold in thousands. His writings are being disseminated all over the country, as they have not been since he first took up the trade of lecturing and authorship. His "martyrdom," slight as it is, will do more for his cause than anything he could do.

FOREIGN.

The French Government have come victorious out of the attack made by the Duc d'Audiffret-Pasquier on the anti-Jesuit decrees. The question was raised in connection with the report on a petition, and the occasion was seized by many members of the Right to make violent onslaughts on the Duc Freycinet Government. The motion to refer the petition to the Premier was, however, on Friday, rejected by 143 to 127 votes. The Duc d'Audiffret-Pasquier declared that the Conservatives would struggle against the Government on the question "so long as they had liberty of speech, liberty of the press, and a single crown left."

On Friday the Tribunal of the Seine gave judgment in the case of the Théâtre Français against Mlle. Sarah Bernhardt, who has been ordered to pay £4,000 damages to the Théâtre Français, and deprived of all rights attached to the quality of sociétaire of the theatre.

M. Gambetta is reported to have said that he had never thought of evading power and its responsibilities, nor would he hesitate to accept the Presidency of the Council "when the hour to do so arrived," but he claimed the right to judge for himself when the hour had arrived. M. Gambetta added that he did not think that time would arrive until the next general election.

The Lower House of the Prussian Diet commenced on Saturday the debate on the Falk Laws Amendment Bill. Herr von Puttkammer, the Minister of Public Worship,

said that the views expressed during the debate had not shown that any desire existed for peace. Should the Bill fail to become law, the responsibility would fall upon the Centre. The Government, however, begged the House to pass the Bill, and especially to approve clause 4.

Prince Bismarck will leave Berlin for Friedrichsruhe towards the end of the week. He avoids Kissingen at present, owing to his dispute with the Bavarian Minister, who is supported by his Sovereign.

The clerical victory at the municipal elections at Rome on Sunday week, has led to a decision on the part of the Pope to consent to the participation of Roman Catholics in future political elections.

A telegram from Athens states that the Greek Government is taking measures to increase the army from 12,300 to 40,000 men.

The anniversary of Prince Tewfik's accession to the throne was celebrated at Cairo on Saturday. A reception was held at the Palace, which was attended by the Patriarchs of the different religious creeds, the members of the Diplomatic Body, the principal State officials, and the leading Europeans resident in Cairo. The Sultan has raised Riaz Pasha, the President of the Egyptian Ministry, to the rank of Muhiir.

The ex-Khedive's harem is still afloat. The ladies are not permitted to go to Constantinople.

The debate in the House of Assembly at Cape Town on the motion for a Conference of representatives of the South African Colonies has ended in the proposal being abandoned. After three days' discussion, the previous question was moved and accepted by the Ministry, the Premier stating that, looking to the evenly-divided feeling of the House upon the subject, the Government would not feel justified in advising the Governor to convene a Conference, and the matter would therefore drop.

According to a telegram in the *Daily Telegraph* from Bombay, Abdul Rahman is expected to reach Cabul in about a fortnight's time. The correspondent of the *Daily News* states, however, that Abdul Rahman has written to the chiefs that he is not coming further south than Carikar at present. He has ordered no resistance to be offered to General Gough in Koh Daman. The Cabul correspondent of the *Times* says that the Sirdar's real intentions can only be guessed at for the present, and the greatest caution is requisite in dealing with him.

After the third ballot of the Democratic Convention at Cincinnati, a number of delegations went over to General Hancock, and when the final result was declared the state of the votes was as follows:—General Hancock, 705; Mr. Bayard, 2; Mr. Hendricks, 30; and Mr. Tilden, 1. General Winfield Scott Hancock was then declared nominated on the second ballot, and the usual display of enthusiasm followed. The Convention afterwards nominated Mr. W. H. English for the vice-presidency by acclamation, and the committee on Resolutions reported a programme of principles, opposing the tendency to centralisation, favouring the separation of Church and State for the good of each; advocating "honest money," consisting of gold, silver, and paper convertible into coin on demand; declaring that the tariff should exist for the purpose of revenue only; and demanding the subordination of the military to the civil power, freedom of the ballot, and reform of the Civil Service. The "platform" also declared that President Hayes's Government had been a representative of conspiracy, and recommended an amendment of the Burlingame Treaty so as to prevent any more Chinese immigration except for travel, education, and foreign commerce, and then only if guarded by careful restrictions. The Republican press throughout the Union admits that in General Hancock the Democrats have secured a strong candidate.

Mr. Service, who succeeded Mr. Berry in the Premiership of Victoria, has been defeated in the Assembly on the Bill for the Revision of the Constitution, and the Parliament has been dissolved.

"Atheism and the House of Commons" is the title of a sermon preached in Birmingham by Mr. R. W. Dale, M.A., which will be published this week by Messrs. Hodder and Stoughton.

Professor Nordenskjöld proposes to proceed in 1882 by land to the mouth of the Lena, where the vessel for his next Arctic voyage is being built. He will then draw maritime charts, measure the depths of the waters, and gather all the other necessary information for the further use of the new road of commerce.

The British Museum has received five boxes of antiquities from Babylon, the result of the excavations. Amongst the recent arrivals are some tablets containing the names Kandalanu and Nabonatsir, the Kuineladanos and Nabonatsir of the Canons of Ptolemy, the last the celebrated monarch of the era dating from B.C. 747.

Mr. John Shields, of Brooklyn, is, it seems, to be "The Giant of the Future." Though only eighteen years of age, he has already achieved the stature of seven feet two inches, and is still assiduously engaged in growing. His father, a Texan farmer, and his brothers and sisters, all older than he is, are, without exception, confirmed seven-footers.

GLEANINGS.

At a young ladies' seminary, during an examination in history, one of the pupils was interrogated thus:—"Mary, did Martin Luther die a natural death?" "No," was the reply, "he was excommunicated by a bull."

That was not inapt advice given by a deacon at Oil City to a young minister, who asked if he thought one should preach more than half an hour. "Well, that depends on whether after half an hour's boring he strikes it."—*The Advance*.

A practical man has christened his daughter Glycerine. He says it will be easy to prefix Nitro if her temper resembles her mother's.

An Arkansas journal says that they have in that State a spring so powerfully impregnated with iron that the farmers' horses which drink at it never have to be shod, the shoes growing on their feet naturally.

To the question of a religious paper, "What are our young men doing?" a Connecticut journal replies, "We can't answer for the rest of the country, but around here they are engaged mainly trying to lead a nine-dollar existence on a seven-dollar salary."

A WOMAN'S WRONGS.—The wife of the late Professor Agassiz arose one morning, and proceeded to put on her stockings and shoes. At a certain stage of this process, a little scream attracted Mr. Agassiz's attention, and not having yet risen, he leaned anxiously upon his elbow, inquiring what was the matter. "Why, Professor, a little snake has just crawled out of my boot," said she. "Only one, my dear?" returned the Professor, calmly lying down again; "there should have been three." He had put them there to keep them warm.

THE GREAT TOWNS IN AMERICA.—The United States census now being taken shows the following population of the chief cities:—New York, 1,350,000; Philadelphia, 850,000; Brooklyn, 500,000; Chicago, 475,000; St. Louis, 450,000; Boston, 365,000; Baltimore, 350,000; and Cincinnati, 250,000. During the past decade New York has increased 408,000; Philadelphia, 175,000; Brooklyn, 104,000; Chicago, 176,000; St. Louis, 140,000; Boston, 115,000; Baltimore, 83,000; and Cincinnati, 34,000.

A CONCLUSIVE ANSWER.—The superintendent of a Sunday-school, having organised a strawberry treat for his pupils, thought it time, at the close of the repast, to connect some lesson with their evident appreciation of the fruit. "Have you enjoyed these berries to-day?" he said. "Yes, sir; yes, sir," came from all sides with unmistakable heartiness. "Well children, if you had seen these berries growing in my garden, and had slipped in through the gate without my leave, would they have tasted as good as now?" "No, sir," was the prompt reply. "Why not?" asked the gratified master, anticipating the virtuous answer obviously suggested. "Because," said one of the little flock, "then we shouldn't have had sugar and cream with 'em."

BOOKS AND BABIES.—An amusing incident occurred in a Scotch church recently. The clergyman desired to call the attention of the congregation to the fact that, it being the last Sunday in the month, he would administer the rite of baptism to children. Previous to having entered the pulpit he received from one of the elders, who was quite deaf, a notice to the effect that, as the children would be present that afternoon, and he had the new Sunday-school books ready for distribution, he would have them ready to sell to all who desired them. After the service, the clergyman began the notice of the baptismal service thus:—"All of those having children and desiring to have them baptized, will bring them this afternoon." At this point the deaf elder, hearing the name of children, supposed it was something in reference to the books and, rising, said, "And all of those who have none, and desiring them, will be supplied by me for the sum of sixpence each."

SOCIETY AND TIGHT DRESSING.—A writer in the *Ladies' Gazette of Fashion* has the following remarks on the dress of the period:—"Let ladies array themselves in blazing garb, as they please, it matters little; but what matters greatly to the world at large is the appalling tightness of the waist now practised by the *élégantes* of the period. A few centuries ago officers were stationed at all public resorts to cut off the trains beyond the regulation length. Pity, indeed, that in these days of liberty similar treatment could not be enforced to snip the suicidal lace. Evidently the consequences in this case would be far more embarrassing than the mere curtailing of train, but really something must be done. I wonder what the national health societies are about, not to raise their voices against such sinful extravagances. It is really distressing to see, passing by, those tall thin forms swathed as closely as possible; their draperies outlining, with the faithfulness of sculpture, all the beauties and defects which for propriety's and comfort's sake should be discreetly veiled. Can anything look more painful than the bony, angular arms imprisoned in sheath-like sleeves, which, together with the ridiculously narrow backs, hunch up the shoulders and force the arms into a constrained and unsightly posture?"

ture? And, as to the spider waists, the wonder is that living beings can breathe in such a compass. Now that we have had classes for cooking, dressmaking, and ambulance work, it would not certainly be amiss to start new ones for anatomy. Surely, if women had the slightest idea of their own structure, they would at once reject a fashion which only ignorance and bad taste have ever tolerated.

NEW CHAPEL AT BETHNAL-GREEN.

THIS structure, chaste and beautiful in design, and well adapted for its purpose as an important centre of earnest aggressive effort in Bethnal-green, was solemnly dedicated on Tuesday last. The manner in which the difficulty involved in the effort to grapple with the pressing needs of city churches occasioned by the removal of their wealthier members to suburban neighbourhoods may be met, has, in the case of the church for whose accommodation this building has been erected, received a beautiful illustration. For several years the church at Stamford-hill, under the pastoral care of the Rev. R. Vaughan Pryce, M.A., LL.B., has contributed important aid towards ministerial support, thus assisting in maintaining an agency which has been the means of conferring incalculable good upon the people around. The building, which is situated in Mansford-street, has been erected from drawings furnished by Mr. W. D. Church, architect, of South-place, Finsbury, and executed by Messrs. Dove, Bros., builders, of Islington. It is at once a gem of architecture and a marvel of cheapness, and well worthy the notice of those who are contemplating the erection of churches in working-class districts. The cost has been £2,500, exclusive of lighting, heating, and professional charges. The extras will be but nominal. The chapel will accommodate 600 persons, with a school-room and class-rooms beneath for 500 children. After the preliminaries of the service had been conducted by the Rev. J. S. Watts and the Rev. Wm. Tyler, the Rev. Henry Allon, D.D., founded a most impressive and appropriate discourse upon Gal. ii. 20. Subsequently luncheon was served in the school-room, Mr. Henry Wright, the chairman of the London Congregational Union, presiding. Addresses were delivered by the chairman, the Rev. Dr. McAulane, Mr. William Fox, and the Revs. W. Tyler (who kindly promised to defray the cost of the repast), James Ellis, B. Sackett, T. J. R. Temple, and J. S. Watts. In the evening a large number sat down to tea, and a public meeting, marked by the utmost enthusiasm, was presided over by Mr. Josias Alexander. Admirable addresses were delivered by the chairman, the Rev. J. H. Wilson, D.D., R. Vaughan Pryce, M.A., Wm. Paterson, Jenkin Jones, and Jas. Ellis, and also by Messrs. J. P. Clark and F. Paterson. The treasurer, Mr. R. H. Cook, reported a sum of £1,600 received or promised, inclusive of ten per cent. upon the amount raised from an old friend. The whole responsibility of the undertaking rests upon this working-class church, and it has been promoted during a period of much commercial depression. Hence the pastor, the Rev. J. T. Bennett, very earnestly appealed to the liberality of the audience. The additional sums promised, including £21 from the chairman, Mr. Alexander, £20 from the treasurer, £10 from a Wesleyan friend, Mr. William Fox, amounted, up to the evening of the day, to £130.

News of the Free Churches.

CONGREGATIONAL.

- The Rev. David Evans has resigned the pastorate of the church at Cirencester.
- Rev. S. Hartley has accepted the pastorate of the Bosses Church, Prestwich, Manchester.
- Mr. P. Grant, senior student of the Bristol Institute, has accepted the pastorate of the church at Odham, Hants.
- The collections on Hospital Sunday, at Park Chapel, Camden-town (Rev. J. C. Harrison, pastor), amounted to £35 3s. 6d.
- The Merchants' Lecture at the King's Weigh-house Chapel, every Tuesday during the month of July, will be preached by Rev. J. Baldwin Brown.
- Mr. Arthur S. Hockett, of New College (formerly of the Faringdon Village Mission) has been appointed by the London Missionary Society to Madagascar, as a missionary.
- The sum of £85 11s. 8d. was collected for Spencer-street Sunday-schools, Keighley, after sermons preached by the Rev. Dr. W. Pulsford, and an address to the children by Mr. G. Severs.
- We are requested to announce that for the Rev. A. E. Harbourn to accept the call to Finsbury, he was released from his former engagements to Eastbourne by special arrangement made between the two churches.
- On Sunday, the Rev. H. Start, of Dewsbury, preached (for the seventh year in succession) the annual sermons on behalf of the Sunday-school at Pudsey. In the afternoon a service of praise was conducted by Rev. J. Scott. The collections amounted to £27 6s.
- The jubilee of the chapel at Millseat was held on the 21st of June. Rev. G. Saunders, Woodside late pastor of the congregation, mentioned that during the 50 years 500 members had been received into fellowship—200 during the first quarter of a century, and 300 during the last.
- Rev. Alfred Cave has resigned the pastorate of Clarendon-road Church, Watford, feeling that his ill-health "has closed the regular work of the pastorate" against him for some time, and being unwilling that the little church should, as he expresses it, "have the burden of an invalid pastor."
- Rev. J. Owen Jones, of Memorial College, Brecon, was ordained on the 24th ult., as pastor of the English Church, Troedyrhiw. The charge to the minister was given by Professor Morris. Professor Oliver, Revs. F. A. Walker, S. M. Bowen, B. Williams, and Griffith Rees took part in the services.
- Special services were held last week at Clermont Church, Brighton, Rev. C. Lancaster, pastor, to celebrate the third anniversary of the church, and the

opening of school buildings, recently erected at the West-end, at a cost of £770. At the close of the services it was announced that the whole amount for the new buildings had been defrayed.

— The 90th anniversary of York-street Chapel, Walworth, and the 27th anniversary of the settlement of Rev. P. J. Turquand, were commemorated last week. It was stated that, exclusive of pewrents, nearly £550 had passed through the hands of the various treasurers during the year, in addition to which £230 had been raised for the restoration of the schoolroom.

— The eleventh anniversary of the opening of the present Whitefield Tabernacle, City-road, London, was celebrated last week. Sermons were preached as on Sunday by the pastor, Rev. John Morgan, and on Thursday evening by Rev. W. M. Statham. Considering the difficulties attendant on all Christian churches in the heart of the City, this old community is, we learn, in a healthy and prosperous state.

— On Sunday the Berkhamsted Sunday-school and choir gave the Centenary Service of Song issued by the Sunday-school Union with remarkable success, and the church was crowded. In the afternoon a united children's service was held. The Rev. J. Menzies (the minister) presided, and the Rev. Giles Hoster (Baptist) and Rev. W. H. Matthews (Primitive Methodist), whose schools were present, gave addresses.

— A crowded congregation assembled at Mawdaley-street Chapel, Bolton, on the 16th of June, on the occasion of the ordination of Mr. E. V. Cooper, appointed by the London Missionary Society (under whose auspices he has been trained for the last seven years) to Huahine, Society Islands, South Seas. Professor Scott gave the charge to the pastor; Revs. C. A. Berry, T. Saville, W. Hewgill, and J. M. Hodgson, took part in the service.

— A concert of sacred music was given by the Wesleyan choir of Wenhaston, at the old Congregational Chapel, Walpole, on Thursday, June 24th, on behalf of the funds of the church assembling there, when a very numerous company gathered, and a delightful evening was spent. Rev. A. A. Dowsett, who presided, opened the proceedings with prayer, and a few introductory words; and at the close a hearty vote of thanks was awarded to Mr. C. White and the choir for their services.

— Anniversary sermons were preached on Sunday, June 2, at Elstree, by Rev. T. McD Mundle (pastor-elect of the Kentish-town Church), who also presided at a tea and public meeting on Monday evening. At this meeting addresses were given by the chairman, the Rev. H. Ward Price (pastor-elect of Queen-street Church, Chester), Messrs. C. W. Smyrk and O. Chetwoode Postans (of New College), J. O'Neill, and others. Mr. T. F. Stoner reported favourably of the various organisations of the church, and in the course of the evening announced that the debt of £425 upon the building was now reduced to £331.

— The annual sermons on behalf of the Sunday-schools connected with the Congregational church at Walkden, near Bolton, were preached on the 20th ult., in the Dacca Twist Company's Mill—kindly lent for the occasion—by Revs. J. Dearnley (pastor), W. H. Chesson, and R. Best. The collections amounted to £30. We learn that during the past year twenty have been added to the fellowship of the church, the congregation has increased, and the school is so crowded that more commodious premises are greatly needed. A ready disposition is manifested by the friends, according to their ability, to supply this want.

— The Sunday-school connected with the Congregational church at Southmolton (Rev. F. J. Morrish, pastor) has increased so much during the past few years, that additional accommodation has been found requisite. While plans for providing this were under consideration, the National Schools were offered for sale, and the purchase having been effected, the upper room is to be converted into classrooms, the lower room being retained as a lecture-hall, &c. The estimated cost of the purchase and improvements is about £500, and towards this sum, a bazaar, opened by Mr. Alderman Wigdery, has been held, resulting in a contribution of over £100.

— The church at Langford, Oxon, celebrated its thirtieth anniversary on the 27th and 28th ult. Special sermons were preached on Sunday by the Rev. C. Wright (pastor), and on Monday by the Rev. J. F. B. Tinsling, B.A., of Reading. At the public meeting which followed the annual tea, interesting addresses were delivered by Mr. O. Gerring, of Badbury-hill (chairman); the Revs. B. Arthur, Aston; J. Whalley, Faringdon; J. F. B. Tinsling, B.A., Reading; and C. Wright, pastor. A general progress was gratefully acknowledged, and much encouragement received from the gatherings. The flowers used in the decorations were forwarded to the London Flower Mission.

— Mrs. W. T. Crawshaw, of Cyfarthfa Castle, on Thursday, laid the foundation stone of a new chapel and schoolrooms, to be erected at a cost of £1,000, for the congregation meeting in Bethesda-street, Merthyr. Mr. D. Davies (Tynwydd) said this was not the first foundation-stone of a chapel which had been laid by a member of the Crawshaw family, for it was a matter of history that above a century ago the pioneer of the house of Crawshaw not only laid the foundation-stone, but built a chapel at his own expense, and assisted at the services there for many years, in addition to establishing a Sunday-school before the time of Robert Raikes. So that they might attribute to the founder of the house of Crawshaw the honour of having commenced the Sunday-schools of that district.

— The fourteenth annual meeting of the New College Preaching Station and Missionary Society was held in the College Library on Thursday, June 24th. Most encouraging reports were presented by the various stations; and it was noted as an especial reason for thankfulness that at last something like real interest is being manifested in the operations of the society by several of the London Congregational churches. The various stations in connection with the society appear to be in a healthy condition. These at present amount to sixteen in number, and are spread over the counties of Berks, Herts, Middlesex, Kent, Sussex, Essex, and Cambridge. Since its establishment, in 1866, the society has had under its care over thirty of such stations, and the results have been very gratifying. It has established missions in neglected villages, has worked up weak causes (in some cases so successfully as to render them self-

supporting), and has taken the oversight of small churches which were unable to support settled ministers.

A most interesting service was held at the village of Upway, Dorsetshire, on Wednesday, the 16th inst., the occasion being the laying of the "memorial stone" of a new Congregational chapel. A church was formed here in connection with the Congregational body about seventy years ago. The chapel then built, and since enlarged, is now insufficient for the requirements of the congregation, who under their excellent and energetic pastor, the Rev. T. S. Butcher, have resolved to provide increased accommodation. The new chapel occupies a most eligible site. It will seat 300 persons, and will cost about £1,500. The few rich persons in the village have given liberally, and all connected with the church are working earnestly in the hope that their beautiful new structure may be opened free of debt. The memorial stone was laid by J. J. Morton, Esq., Sheriff of Poole. After the proceedings had been sanctified by the Word of God, prayer, and singing, Mr. Bolton, of Weymouth, delivered an appropriate address. Contributions were deposited on the stone, amongst which were cheques from Messrs. Norton, Davenish, Denny, and De Salincourt; and the bags of the Sunday-school children, which contained nearly £12, collected in small sums in the village. "Should any," says a correspondent, "read this paragraph (written by one unconnected with the village) who have it in their power to help a truly worthy cause, their contributions will be thankfully accepted by the Rev. T. S. Butcher, Upway, Dorsetshire."

On Monday evening, June 21st, a special meeting of the church and congregation was held at Oxford street Chapel, Leicester, when the minister, Rev. G. Snashall, B.A., informed his friends that on Mrs. Snashall's account he had been advised by her medical attendant to remove to London. Since that time he had visited a church in London, from which he had received a cordial and unanimous invitation. He made this announcement of his possible removal with extreme regret, because he had hoped to have spent many happy years amongst them. He had received the greatest kindness from the deacons and friends generally, and he felt it was due to them that they should know what was passing in his mind before he came to a decision. He trusted that as in the past they had lived in the most perfect harmony, so it would be to the end. Mr. Snashall then left the meeting, and Mr. J. J. Preston took the chair. After a full discussion, during which many of the friends expressed their deepest sympathy with their pastor and his family, and the sincere regret that circumstances over which none of them had control had brought him to think of removing, the following resolution was passed unanimously:—"That this meeting of members and seetholders, while sincerely sympathising with the Rev. G. Snashall on account of the protracted illness of Mrs. Snashall during the past winter, would deeply regret his removal from the pastorate of the Oxford-street Church, and, assuring him of its unabated confidence, expresses the hope that he may still feel himself at liberty to continue his ministrations amongst them."

BAPTIST.

On Tuesday evening Mr. Spurgeon preached at Maze-pond Chapel on behalf of the building debt.

The death is announced of Mr. John Alger, recently of Ford-park, but formerly well-known as one of the oldest and most esteemed inhabitants of Plymouth, and a former deacon of George-street Church, and subsequently of the church at Mutley in that town.

At a meeting held at Sadben on Monday evening last, the friends of the Rev. D. R. Hamilton presented him with a very handsome and costly time-piece as a token of their esteem and respect on his leaving them. Mr. Hamilton has lately joined the Congregationalists.

At the annual meetings of the Midland Baptist Association last week, held at Dudley, it was reported that the Union chapels of the district contained 28,000 seats, and that the increase in membership was 56. The Rev. H. Platten, of Birmingham, was appointed Moderator for the ensuing year.

In connection with the settlement of the Rev. A. Firth, at Mansfield, a new and beautiful harmonium (by Alexandre) has been purchased, and was opened on Sunday, June 27. The choir, numbering twenty voices, are very diligent in their endeavours to make the service of song a great delight to the rapidly-increasing congregation.

To the New London Association Chapel, recently erected at Lower Norwood (Rev. W. F. Gooch, pastor), galleries have just been added, the cost of £1,250 being presented to the church by a friend, upon condition that a similar sum be raised towards the liquidation of the building debt. The edifice is now capable of accommodating 1,150 persons.

The anniversary services of the Sunday-school at Melksham Forest, Wilts, were held on Sunday, June 20th. In the afternoon a sermon was preached by J. A. Beard (Independent), and in the evening by Rev. J. Brown, followed by an address by Mount Edwin, M.A., LL.B., a native of Burnham. The congregations were large and collections good.

At Cargreen, near Plymouth, on Thursday last, an interesting open air service was conducted by the Revs. J. W. Ashworth and Benwell Bird, after which five persons were immersed in the river Tamar, the ceremony being witnessed by a large number of visitors who had come from Plymouth by special steamer for the purpose. A Communion Service followed in the chapel.

The annual services connected with Ebenezer Chapel Sunday-school, Budleigh Salterton, Devon, took place on Lord's-day, June 27. The Rev. H. J. Tresidder preached morning and evening, and gave an address to the scholars in the afternoon. The statistics gave the number of scholars as 112, against 80 last year, and five scholars and one teacher have joined the church during the year.

The members and friends of Queen-square Chapel, Brighton, had a social tea-meeting on Monday to welcome home their pastor, the Rev. J. S. Geale, after his recent marriage. During the evening short addresses were delivered by several gentlemen connected with the chapel, and they were interspersed with anthems, rendered in excellent style by the choir. A pleasing and interesting item of the evening was the presentation to the Rev. J. S. Geale of a handsome clock and ornaments.

The 86th anniversary services in connection with the Bow Chapel Sunday-school were held on Sunday, June 20, when sermons were preached in the morning by the Rev. Dr. Seddon (Independent), in the afternoon by Rev. M. T. Myers (United Methodist Free Church), and in the evening by Rev. S. R. Aldridge, B.A., LL.B. The tea and public meeting were held on Wednesday, June 23, under the presidency of the pastor (Rev. G. T. Edgley), and addresses were delivered by the Revs. M. T. Myers, W. Edwards, J. S. Morris, A. Kerr, Esq., and others. The collections were slightly in advance of the previous year.

The recognition services of the Rev. B. Binks took place on Sunday and Monday, June 20th and 21st, in connection with the church at Worthington. Sermons were preached on the Sunday morning and evening by the Rev. W. Osborne, of Carlisle (late of Bristol), and in the afternoon by the Rev. B. Binks, to large audiences. On Monday a public tea took place, at which 300 or more persons sat down. A meeting was held afterwards, when Wilfrid Hine, Esq., took the chair. Addresses were delivered by the Revs. W. Osborne, B. Binks, Jas. McNab, E. Walker, J. Rennie, M.A. (Independent), G. Molyneux, B.A., LL.B., R. Humphreys (Wesleyan), and Messrs. Thompson and Beavan. Total proceeds of tea and collections amounted to £23.

The Kent and Sussex Association held its annual meetings at Dover last week, under the presidency of the Rev. J. E. Edwards, Moderator. The letters from the Churches showed that the average increase in membership during the year had represented five per cent., the actual additions being 460. The Association, which was started only a few years since, now comprises forty churches. The Rev. W. Sampson preached the Home Mission sermon, and the Rev. G. Walker, of Maidstone, the Association sermon. The Rev. J. Aldis, of Canterbury, read the Circular Letter, upon the subject of "Our Prayer Meetings." At the public missionary meeting addresses were delivered by the Revs. G. D. Cox, W. Barker, and others.

The annual report of the Stockwell Boys' Orphanage just issued, shows the total receipts for the year to have reached £14,887, in addition to a balance of £897 from the previous year's accounts, this amount including £4,532 left as legacies to the institution. The expenditure has amounted to £13,310, leaving £2,073 in hand at the end of March last. The total number of boys hitherto admitted represents 598, of whom 244 are now in residence, as against 148 in the period from August, 1867, to March, 1870. Of the total boys admitted, 435 have been contributed by London; 155 by the provinces; 6 by Wales; and 2 by Ireland. It is of further interest to note that other denominations than Baptist predominate in representation among the inmates of the Orphanage.

At Loughton, in Essex, on Tuesday, about eighty ministers and as many delegates from the metropolitan churches attended the Quarterly Meetings of the London Baptist Association. A paper upon "The Progress of Theology" was submitted by the Rev. S. R. Aldridge, B.A., LL.B., and was followed by an interesting conference. In the afternoon, the Rev. J. T. Briscoe read a paper upon "Christian Work; How to Do It, and How Not to Do It," in which he described the helps and hindrances to church and individual activity. In the evening a public meeting was held, when addresses were delivered by the Revs. J. P. Chown, J. A. Spurgeon, and R. J. T. Wigner. The association has been the means of erecting sixteen chapels, towards the cost of which it had contributed a total of £20,000.

At the close of the annual examination of the students connected with the Baptist Union of Scotland, held in the Hall of Adelaide-place Church, Glasgow, the Rev. Oliver Flett, of Paisley, as tutor, was presented by the students with a valuable piece of silver plate as a testimonial of gratitude, regard, and sympathy. Addresses joining in the tribute thus practically expressed were afterwards delivered by the Revs. Dr. Culross, Jervis Coats, M.A., Owen D. Campbell, B.A., and others. There are now, it appears, 18 students of the Scottish Union, and four private students attending the Baptist Theological Hall; and of these two have passed the philosophical examinations in the University for the M.A. degree, while other two have gained prizes in the English Literature class in the University.

On Wednesday last week, the annual meetings of the Northern Baptist Education Society were held at Rawdon College, under the presidency of the Rev. T. G. Rooke, M.A., amongst those present being the Revs. A. Stalker, Southport; C. M. Birrell, London; J. Greenhough, Leicester; C. A. Davis, Bradford; and others. From the report submitted by the Rev. R. P. MacMaster, it appeared that during the year 23 students have been in residence; 7 probationers have just been accepted. A legacy of £100 left by the late Mrs. Green, of Cambridge, has been received. Allusion was made to the recent deaths of several ministers educated at the college. The Rev. W. Meadley, B.A., estimated the annual income at £1,741, and the expenditure at £1,754. There was a debt of £120 from the previous year, so that there is now a deficit of £133. The Rev. J. Greenhough expressed his satisfaction as a tutor at the progress made. In the evening Mr. A. W. Oakley read a sermon; and the Rev. A. Stalker delivered an address on "Piety as an Essential of Student Life."

The Glamorgan and Carmarthen Association of English Baptists held their annual Conference at Brecon last week, under the presidency of Mr. W. Davies, of Swansea, who, in his inaugural address, dwelt upon the growth of Baptist principles in Wales, especially mentioning the fact that whereas a short time ago, in the neighbourhood of Swansea, there was only one Baptist Chapel, there are now thirty. It was resolved by the Association to extend its membership beyond the limits of the counties now represented. The Rev. J. Price, of Maesteg, preached the Association sermon. The Rev. J. Cole, of Bridgend, was elected president. The Association letter was read by the Rev. A. Tilly, of Cardiff, upon "Open-air Services as a Means of Help to Spread Divine Truth," followed by discussion, and the adoption of a formal resolution in its favour. Other resolutions against the recent amendments to the Burials Bill; in favour of Sunday Closing in Wales; Mutual Disarmament; and against the Opium traffic, were also carried; and the gatherings were concluded by a public Home Missionary meeting, at which the Rev. Dr. Thomas and others were speakers.

Mr. Robert Arthington, of Leeds, a member of

the Society of Friends, and well known as a liberal donor to the cause of missions, and especially for his previous generous contributions in aid of the Baptist special expedition to the Congo district, has just addressed a letter to the directors of that society, in which he offers £4,000 towards the accomplishment of the original purpose of placing a steamer on the Congo River. Of the above-named sum £1,000 is intended for the purchase and landing of the steamer at Stanley Pool, and £3,000 for investment and application to its perpetual maintenance. Mr. Arthington stipulates for the establishment by the society as early as possible of two mission stations—one at the mouth of the Nkutu river, and the other at the mouth of the Ikelemba—for the evangelisation of the tribes on the south (left) bank of the Congo, and on the banks of its southern affluents, as high up on their streams southward as practicable, from Stanley Pool to a point beyond the mouth of the Mburu river, and that by way of the Mburu river partially, and on a parallel about one degree north latitude, "you will endeavour," he adds, "to open a route direct east from the north (right) bank of the Congo to join an extension of the London Missionary Society's Tanganyika Mission to the Albert Nyanza, you ascending to the highest navigable point of the Mburu, and they meeting you half-way, coming westward from the Albert Lake, and so opening a direct route. Here the watershed is probably of low elevation. I am desirous that the dialects spoken throughout this whole region should be carefully noted and classified, and a comparison made with the London Missionary Society's collections, and a selection made of the most suitable typical dialects for translations of Holy Scripture, the languages being, for the most part, members of the Great Bantu family of languages." We believe that it has been decided to gratefully accept the offer.

PRESBYTERIAN.

The Sustentation Fund Committee of the English Church have paid a ministerial dividend of £50 for the past quarter, making £100 for the half year. This, however, necessitated an overdraft to the amount of £1,000, which it is fully anticipated will be overtaken before the close of the financial year. St. John's wood congregation, we understand, have decided to contribute £500 per annum to the Sustentation Fund, in addition to paying their own minister a stipend of £1,500.

Rev. George Wilson, of Banbridge, Ireland, having accepted a call from Canonbury Church, London, his induction will take place to-morrow evening.

Rev. William MacGregor, missionary of the English Church at Amoy, acting under medical advice, is returning home on furlough, and is expected to reach England this month.

Rev. James Jack, late of Grimsby, has been inducted to the pastorate of the Dunse West United Presbyterian congregation, rendered vacant last year by the withdrawal from the ministry of the Church of the Rev. Charles Miller.

A successful bazaar was held at the close of last week in aid of the funds of St. Peter's Church, Silver-street, Liverpool.

Rev. John Watson, M.A., of Free St. Matthew's Church, Glasgow, has received a call from the Sefton-park congregation, Liverpool.

Two male converts, the first fruits of the China Mission of the Established Church of Scotland, have just been baptized at I-Chang.

Miss Louisa Good, formerly an active member of Dr. Edmond's church at Highbury, together with a young girl she raised up in her Sunday-school class, have just entered upon mission work in Persia. In a letter to her old friends at Park Church, dated Oromiah, Miss Good writes:—"If I could really be among you again for a little while, I could tell you much that would interest you, though I have been but a short time as yet in this Eastern land. One thing especially would, I think, strike you with pleasure. It is this, that so many of the customs and manners which we read of in the Bible still prevail here; it is something like a panorama of the good old book. Their manner of conducting business, of eating, of saluting one another, of marrying and burying, of building their houses, of dressing and sleeping, are all such as we read of in the days of Abraham, Isaac, and Jacob, and of Jesus and His disciples; and many Bible phrases are in daily use among them in the very language that Jesus spake while on earth. You will understand that this gives a beautiful reality to the Bible, and will do more so when I can speak and understand the Syriac."

We understand that the Rev. Professor Bruce, D.D., of the Free Church College, Glasgow, will deliver the next spring lectures in the London College. A committee has been appointed to confer with the Rev. Professor Graham, D.D., and report three months hence on the supplemental work he will undertake, in addition to the duties of the Barbour chair.

The London Presbytery at its meeting on Thursday appointed Dr. Boyd to moderate in a call at Wallington, on Wednesday evening next, the 7th inst. The call, we understand, will be addressed to Rev. James Stuart, M.A., who has supplied the pulpit for the past year.

It is understood that the Rev. W. A. Walton, who has been called to Paisley, has decided to remain in Sunderland.

An Elgin paper states that in two of the most important charges in the North of Scotland vacancies have just occurred—Elgin and Keith. Rev. Duncan Stewart, collegiate minister of Elgin, has been unanimously chosen minister of the parish of Spott in East Lothian. Mr. Stewart leaves in Elgin the best living in the North except Inverness. Mr. Allan, Keith, is about to accept a call to Marnoch.—Kinning-park Free Church, Glasgow, have resolved to call Rev. Mr. Russell, of Gourrock.—The Free Church congregation at Bothwell have elected as their pastor, the Rev. George Davidson, of the Free Barony Church, Glasgow.

In many churches throughout England on Sunday, allusion was made to the Sunday-school centenary. In Regent-square Dr. Dykes preached on the event, and the Liverpool newspapers devote considerable space to a sermon preached in Queen's-road Church by the Rev. H. T. Howat.

At St. George's Presbyterian Church, Blackburn, on Sunday, special Sunday-school Centenary services

were held. In the morning Dr. Grosart, the pastor, preached, and in the afternoon "the flower mission" for the infirm and workhouse poor took place, when Dr. Edmond, of London, gave a suitable address on "Walking in the Truth," and in the evening preached. At the afternoon gathering a large number of old and present scholars were assembled—the aisles of the church being filled—and the "Raikes Centenary" medals, with beautifully embroidered silk sash-penders, were given to the teachers and scholars. The collections amounted to £48.

Union Church, Stanley-road, Liverpool, for the congregation of which the Rev. A. B. Barkway is pastor, after remaining in an unfinished state for a considerable time, is to be completed forthwith. On Saturday the memorial-stone was laid by Mr. Cumming-Andrews.

We hear the congregation at Felton, Northumberland, are likely to give a call to Mr. J. Scott Cockburn, probationer, Birkenhead.

A new English Presbyterian church was opened at Denbigh on Sunday. Rev. T. C. Edwards, M.A., principal of the University College of Wales, was the preacher. The building, which seats 300 persons, has cost £3,000. The day's collections amounted to £75.

The Rev. Dr. Graham, of Liverpool, the newly-appointed professor in the London College, preached in Brunswick-street Church, Manchester, on Sunday last to large congregations. The collections, which were special, were liberal.

The Presbytery of Manchester has failed in its effort to remove one of the churches in Charlton-upon-Medlock to the rising district of Didsbury. It is now probable that the work of church extension at Didsbury will be undertaken by the Withington congregation, of which the Rev. Charles Moniet, M.A., is minister.

WESLEYAN.

A bazaar has been held at Wood-green in aid of the fund for building a school and a chapel-keeper's house in connection with the chapel which was erected about ten years ago. Mr. Waterhouse, of Barnet, opened the proceedings, and the sales realised £337.

A very successful Sunday-school anniversary has been held at Tennyson-street, Nottingham. The preacher was the Rev. W. T. Davison, of Birmingham, and a former pastor in this circuit. A service of song was given in the afternoon. The collections (nearly £57) were more than double those of former occasions.

At the Cleckheaton Quarterly Meeting an improvement in the income was reported, and an increase of 24 members for the quarter. The Rev. S. W. Lawson received hearty thanks for his valued services during the past three years.

The Hinckley Circuit reports an increase of 36 members for the quarter, with 50 on trial. The Rev. E. D. Webb is the superintendent.

At Pontefract the Mayor (Mr. J. Moxon) presided at the meeting in aid of the Thanksgiving Fund. The Rev. W. D. Walters, of Bradford, preached a preparatory sermon, and addressed the meeting. The sum of £642 was promised.

The Leek Circuit reports a small decrease of members, owing to a large number of removals, but the finances are in a satisfactory condition.

The Thornley Circuit reports an increase of 27 members for the quarter, with 40 on trial; the total number of members being 70 more than it was two years ago.

Redcar Circuit reports a considerable increase in its membership, and an improvement in the finances.

A bazaar, in aid of the erection of the new chapel at Kirkdale, has been held at the Washington Temperance Hotel, Liverpool, which has realised £600. The ceremony of opening was performed by Mrs. Blackie, of Litherland, who gave an address. A bazaar held for the same object two years ago realised £1,100.

Brunswick Circuit, Newcastle-on-Tyne, report an increase of 11 members, with about 80 on trial. The finances show an improvement.

The Kendal Circuit reports a decrease of 16 in its membership.

In the Bishop Auckland Circuit there are 1,249 members, with 58 on trial, and 200 young people in junior society classes.

The Gateshead (High West-street) Circuit is in a prosperous condition. There is a good balance in the hands of the stewards, and the membership has increased by 9 during the quarter—the total being 918 with 69 on trial. A house is to be furnished for the third minister.

The Keighley Circuit presents a very gratifying report. The finances have considerably improved, while the membership shows an increase of 135 for the quarter, with 105 on trial and over 200 young people in junior classes.

At Penrith the Rev. W. H. Walker has been presented by the members of the Bible-class (which he has conducted nearly three years) with a tea and coffee service.

Sowerby-bridge Circuit reports an improvement in finances and a small increase of members.

Elswick-road Circuit, Newcastle-on-Tyne, has 375 members—an increase of 21 upon the quarter.

In the Bodmin Circuit there has been an addition of 12 members during the quarter, and there are more than 200 persons on trial.

The Frome Circuit reports a small increase of members. A circuit Sunday-school Union is to be formed.

The friends of the English Wesleyan cause at Mold purpose erecting a more commodious chapel. A meeting has been held to further the work, and contributions offered, in cash and bricks, to the amount of over £300. It is proposed to expend about £1,000.

The circuit Thanksgiving Fund meeting has been held at Newport, Mon., under the presidency of the Rev. C. H. Bishop. The promises brought up the amount subscribed by this circuit to £261.

The Salisbury Circuit reports improved finances, and an increase of 30 members for the quarter, while those on trial number no less than 250, and there are 30 in junior classes. Several extension schemes are in progress.

Tunbridge Wells Circuit reports an increase of members. During the past three years, in which the

Rev. B. Browne has been the superintendent, two day-schools have been opened, a new chapel has been erected at Rotherfield, and sites for new chapels have been secured at East Grinstead and Pembury.

— In the Hastings Circuit a small increase in the membership is reported, with 49 on trial, and the finances are in an improved condition. A house was recently furnished for the third minister.

— Waltham-street Circuit, Hull, has 1,691 members, with 62 on trial, and 132 in junior classes. A site for a new chapel has been secured at Anlaby, the present building being too small.

— The Bethnal-green Circuit reports an increase of 36 members for the quarter. Successful open-air services have recently been held after the Sunday evening service in the chapel.

— A great festival of the Manchester Wesleyan Sunday-schools was held, in connection with the Centenary celebration, in the Free Trade Hall on Saturday last. A well-trained choir of 600 voices, conducted by Mr. W. H. Whitehead, sang various pieces, including the "Hallelujah" chorus. Mr. G. F. Grundy was the organist. Mr. E. B. Brierley presided. Dr. James read several portions of Scripture, and the Rev. J. Nance offered prayer. Addresses were given by several ministers and laymen.

EAST AND CENTRAL AFRICA.—Letters from Zanzibar of the 2nd inst. report the arrival there of M. E. Delville as Belgian Consul; also of the remainder of the members of the German African International Expedition, under Count Schoeler, to occupy the country between the Belgian settlement at Kavema, on Lake Nyassa, and Unyanyembe. Further, the arrival of a French expedition to occupy the district of Usagara, between Mpwapa and the coast, and also of the London Missionary Society's party proceeding to strengthen the missions in Unyamwezi, Ujiji, and Uguha. Mr. Thompson, of the Keith Johnston Expedition, had been compelled by warlike natives to abandon following the river Lukuga, which flows from Lake Tanganyika to the Congo or Uganawa in Ruia, and to return to Uguha to the London Missionary Society's station there, to await the arrival of Mr. Hore, in order to proceed by water to the south, and rejoin his men, left under Chuma, at the south end. This will cause delay in his arrival at Kilwa. Another indication of the attention which is being called to Africa is the recent arrival at Zanzibar of M. Sevgene, a Frenchman, who intends to settle at Unyanyembe, and there open a trading store for the supply of explorers and missionaries on their way inland. He will also offer to transport their baggage.

BIRTHS.

ACLAND.—June 24, at the Rectory, Nymet St. George, South Molton, N. Devon, the wife of the Rev. H. D. Acland, of a son.
ARKWRIGHT.—June 25, at 95, Gloucester-place, Portman-square, W., the wife of the Rev. W. Harry Arkwright, of a son.
ATWOOD.—June 23, at Harlesden Vicarage, N.W., the wife of the Rev. H. Courtenay Atwood, of a son.
BULL.—June 21, at Lenton, Nottingham, the wife of Alfred T. Bull, of a son.
HENDERSON.—June 21, Pembroke-villas, Clifton, the wife of William Henderson, of a daughter.
LAWIS.—June 17, at Norton Malton, the wife of the Rev. J. F. Lawis, of Bradford, of a daughter.
LONGMAN.—June 24, at Heytesbury, Wilts, the wife of the Rev. F. Longman, of a son.
ROGERS.—June 26, at 19, Clermont-terrace, Preston-park, Brighton, the wife of Alfred Rogers, of a daughter (Ethel Maud).
SADLER.—June 23, at Littlemore Manse, Glossop, the wife of the Rev. G. Sadler, of a daughter.
STONEMAN.—June 21, at 17, Premier-street, Everton, Liverpool, the wife of the Rev. J. B. Stoneman, of a son.
WALDEGRAVE.—June 25, at 13, Montagu-place, Montagu-square, W., the Countess Waldegrave, of a daughter.
WOOD.—June 20, at Kotree, Alexandra-park, Manchester, the wife of Charles Malcolm Wood, of a daughter.

MARRIAGES.

BROWN-WEED.—June 26, at St. Thomas-square Chapel, Hackney, by the Rev. P. T. Forsyth, M.A., G. T. Brown, to Mary, eldest daughter of H. W. Weed, of Stoke Newington.
COOK-GREEN.—June 30, at St. Stephens, Sydenham-hill, by the Rev. Clement C. Cargill, Arthur Stanton Cook, fifth son of John Cook, Henley Lodge, Upper Clapton, E., to Fannie, youngest daughter of James Green, Croxted-road, West Dulwich, S.E.
HODGE-DOW.—June 24, at the Wesleyan Chapel, Drayton-park, by the Rev. Frederic Greaves, assisted by the Rev. Thomas Allen, Arthur Bryant, second son of the late Sydney Bryant Hodge, Esq., of 34, Highbury-grove, to Jessie, youngest daughter of the late Peter Dow, Esq., of 27, Highbury-hill.
JONES-FOSTER.—June 10, at the Red Lion-street Congregational Church, Boston, by the Rev. J. Thomas, pastor, the Rev. John Jones, of Bakewell, to Eliza, only daughter of J. Foster, of New Bolingbroke, Boston.
MURDOCH-PARKES.—June 26, at the Congregational Chapel, Lyme Regis, Dorset, by the father of the bride, James Kenneth Murdoch, M.A., of Aberdeen, to Lucy, youngest daughter of the Rev. William Parkes, F.R.G.S.
PIKE-NICHOLSON.—June 23, at Christ Church, Cloughton, Birkenhead, by the Rev. Canon Robson, Henry Roderick, youngest son of John Pike, of Elliot-park, Blackheath, to Jane Edith, eldest daughter of the late Charles Nicholson, of Dublin.
SAVORY-STEVENS.—June 24, at St. Paul's Church, Clifton, by the Rev. Canon Mather, Arthur Ledam, eldest son of the late Charles H. Savory, of 1, Lancaster-gate, London, to Agnes Rocks Stevens, granddaughter of T. Ogden Stevens, Esq., of Wyndham Lodge, Clifton.
WINGATE-MAULE.—June 23, at the parish church, Kensington, by the Right Rev. the Lord Bishop of Lichfield, the Rev. George Wingate, Chaplain to the Bishop of Lichfield, and Assistant Curate of the parish church, Kensington, to Elizabeth Patricia, eldest daughter of the late Hon. William Maule.

DEATHS.

BARNES.—June 22, at Trefusis-terrace, Exmouth, in her 81st year, Harriett Penelope, widow of the Ven. George Barnes, Archdeacon of Barnstaple and Rector of Sowton.
BUSS.—June 19, at her daughter's residence, 3, Heaton-place, Peckham-rye, Elizabeth Sarah Buss, widow of Thomas Buss, formerly of 28, Hatton-garden, aged 84 years.
DAYMOND.—June 27, at Margate, of congestion of the lungs, Albert Charles Daymond, youngest son of Rev. A. C. Daymond, of Reading. Born Trinity Sunday, June 12, 1879.
FORD.—June 24, at his residence, 30, Green-park, Bath, Horace Alfred Ford, deeply mourned, aged 58.
GILES.—June 22, at Milton Hall, Cambridge, after 16 years' illness, Jane, wife of Chas. William Giles, D.D., aged 61 years.

GRACE.—June 12, at Rose Villa, Harrington-road, Norwood, Susanna, the beloved wife of Rev. Robert Grace (late of Winchester, Gloucestershire), in her 82nd year. "For so he giveth his beloved sleep."

HARDING.—June 19, at Clifton-villas, Chester, Samuel Tuffey Harding, formerly of Manchester, Solicitor, in the 90th year of his age.

HOLT-LOMAX.—June 24, at the Bedford Hotel, Brighton, of heart disease, Richard Holt-Lomax, Esq., of Coldham Hall, Suffolk, J.P. for Warwickshire and Suffolk.

KIRKPATRICK.—June 23, at Dover, on board his yacht, and-ly, Sir Thomas Kirkpatrick, Baronet, aged 42.

LAWIS.—June 22, at Norton Malton, Amy, daughter of the Rev. John F. and Agnes Lawis, of Bradford, aged 4 days.

OGILVY.—May 18, whilst travelling in Palestine, three weeks and four days after her marriage, Charlotte Maria, wife of John Ogilvy, Esq., M.D., Army Medical Department.

REES.—June 25, at her residence, Beaconsfield, Bucks, Hannah Sarah, widow of the late Dr. Rees, many years surgeon of the same place, aged 40 years. A much loved sister and aunt. Our loss, her gain.

SMITH.—June 22, at 20, Royal-circus, Edinburgh, Agnes Monteth, daughter of the late Rev. James Monteth, and wife of the Rev. Dr. Walter C. Smith.

STOBART.—June 23, killed by lightning, Henry S. Stobart, of Wilton Tower, Wilton-le-Wear, aged 50.

THORPE.—June 24, at Hampton, Middlesex, dearly loved and deeply lamented, Francis Corbett Thorpe, Esq.

WHITLEY.—June 25, at the Rectory, Newton-le-Willows, Penelope, wife of the Rev. J. Whitley, aged 72.

WORDIE.—June 24, at 20, St. Bernard's-crescent, Edinburgh, Mary Henderson, surviving daughter of the late James Henderson, Esq., of Springfield, Falkirk, and widow of the Rev. James Wordie, D.D., Kingston, Jamaica, and Cupar-Fife.

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